

AN INTRODUCTION
TO
GREEK PROSE COMPOSITION



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AN INTRODUCTION

TO

G E E K P R O S E COMPOSITION

FOR USE IN PREPARATORY SCHOOLS AND THE
LOWER FORMS OF PUBLIC SCHOOLS

BY

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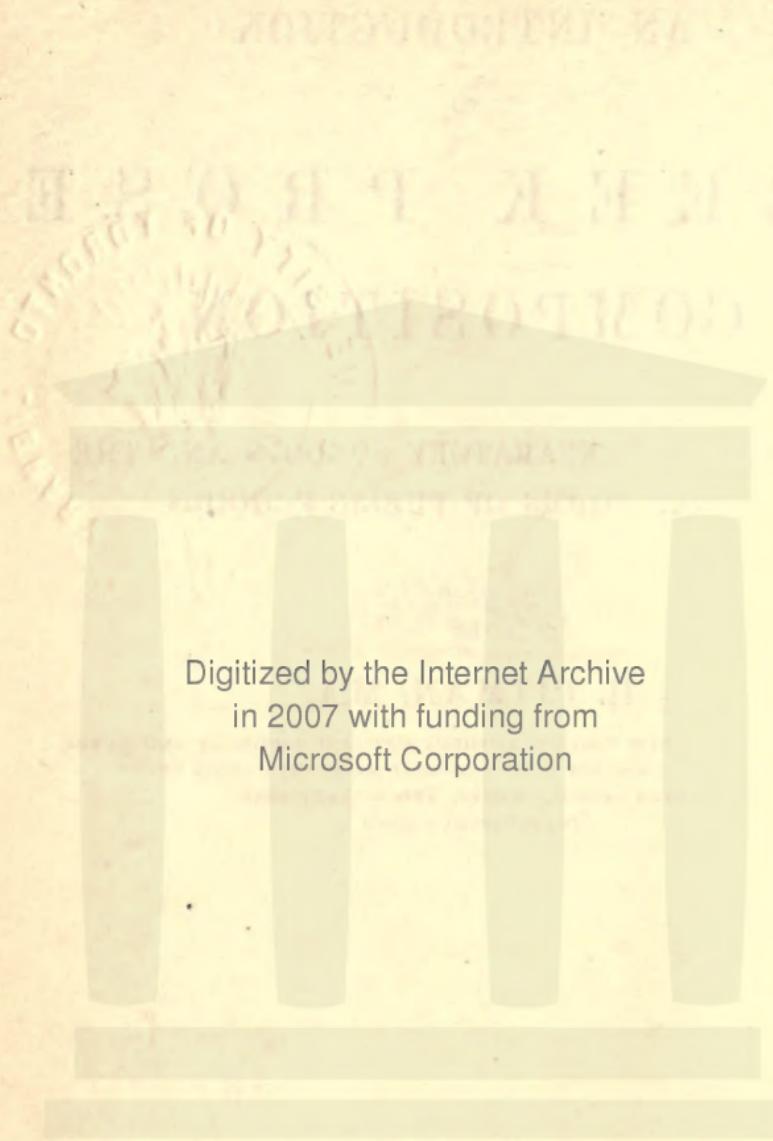
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PREFACE

THIS book aims at bringing a pupil as quickly as possible to a comprehension of the principles on which Greek compound sentences are constructed. Before beginning Greek, boys as a general rule have worked out a considerable number of elementary Latin exercises, and this kind of work prepares the mind to deal with the difficulties caused by inflexions in language. It is therefore felt that a boy can be taken through the declensions and the conjugation of a regular verb like $\lambda\acute{u}\omega$ without a special exercise-book on this, the earliest stage in learning the language: the teacher himself can supply what is necessary, in the ordinary course of Greek Grammar lessons. This book is designed to be used as soon as a boy has passed through this preliminary stage.

The exercises begin by affording practice in the formation of the chief tenses of regular verbs. Prepositions are worked in from the first, and constant practice in their use is given throughout. The earlier exercises, which deal mainly with the forms of the regular verbs, are made

short and simple,—the aim being to pass on to the usages of the moods as quickly as possible. No attempt is made to work in any uses of the cases except those which occur most frequently and are most easily grasped. The Continuous Proses at the end may be found convenient for revision, and desirable as a change from the monotony of constantly rendering sentences into Greek. These follow the arrangement of the sentences, and where fresh points are introduced notice is given in the Special Vocabularies. They are written simply, as it is beyond the pretensions of this book to act as a complete introduction to Greek Prose Composition : it is beyond its scope to do more than bring a beginner to the point where he may pass on to a more advanced book such as Mr A. Sidgwick's *Greek Prose Composition*.

There is a Special Vocabulary to each exercise as well as a General Vocabulary of all the words required. In these, the tenses of irregular verbs are not given, as they can be found in the lists given by Greek grammars ; but the stems of the regular verbs are indicated by capital letters (see List of Abbreviations, p. 126), and, in the case of contracted verbs, the uncontracted form of the final -ω in the present tense is given.

Where the chapters explanatory of Syntax rules lent themselves to such treatment, the sentences illustrating the rules have been placed at the end of the book, but without any translation to them. They will in this form

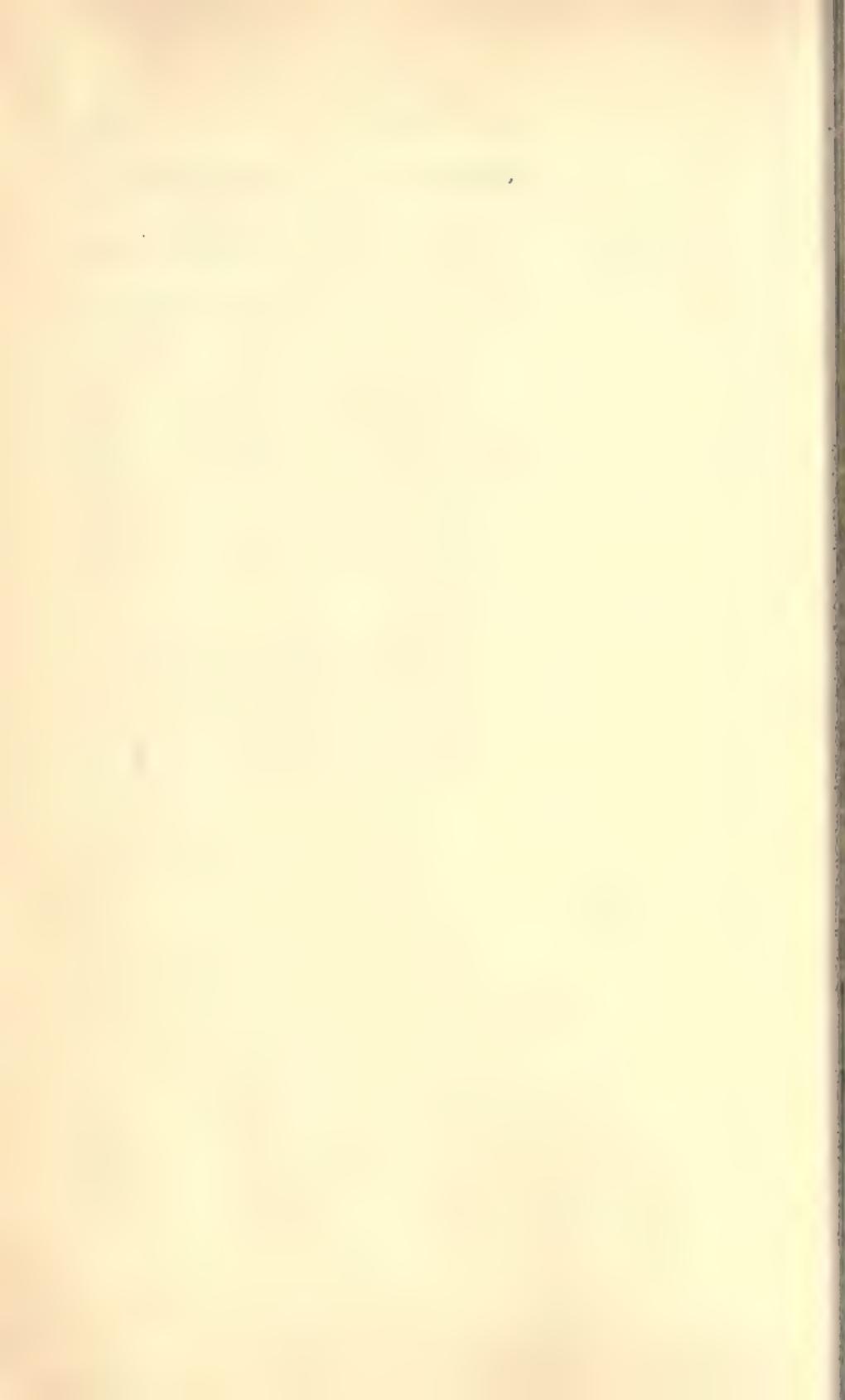
be found convenient subject matter for questioning the class before proceeding to write the exercise. The sentences should be translated, and the important points dealt with, as may be done by such means as parsing the verbs, noticing the reasons for the moods, tenses, and cases that occur, and the negatives used. Thus the syntax rules may be elicited from the class: and the pupils may either proceed to write the exercise on the rules at once, or if it is found necessary that they should first learn the full explanation from the book, they will be able to do so more quickly and effectively after a few minutes of questioning of this kind.

My thanks are due to Mr. H. F. Stallard, Headmaster of Hampstead Preparatory School, for valuable suggestions as to the plan of the book, and to Mr. G. H. Peacock, of Eastbourne College, for his kind assistance in looking over the proof sheets.

H. PITMAN.

EASTBOURNE COLLEGE,

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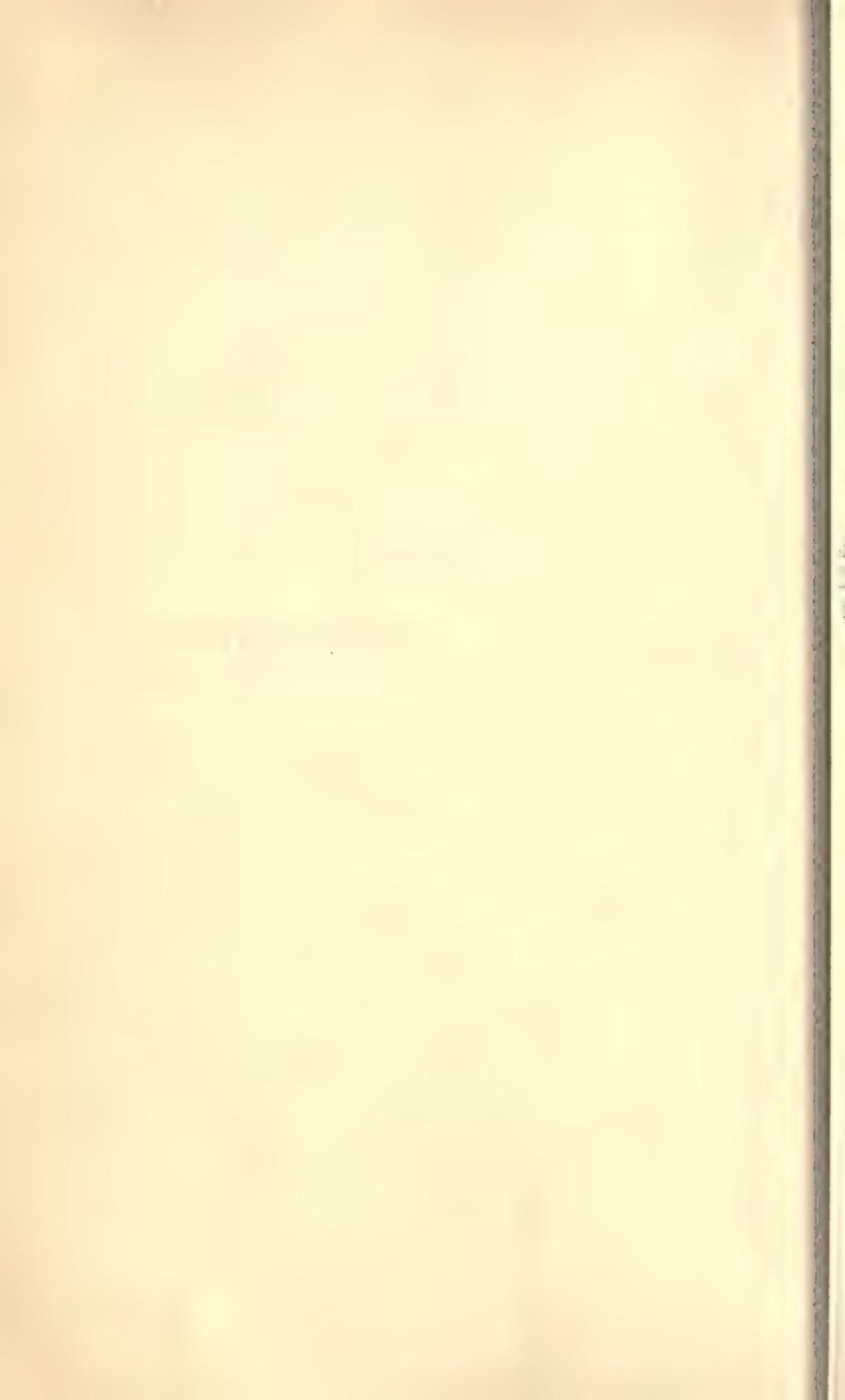
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PART I

EXPLANATION OF CONSTRUCTIONS



CHAPTER I

EXPLANATORY TO EXERCISES I AND II

1. The Conjugation of $\lambda\acute{\nu}\omega$ in all Moods and Tenses should be learnt from a Grammar before attempting Exercise I. The following table shows the formation of the chief Tenses of all voices from the Stem $\lambda\nu\cdot$.

ACTIVE VOICE

Pres.	Add ω to Stem	= $\lambda\acute{\nu}\omega$.
Fut.	Add $\sigma\omega$ to Stem	= $\lambda\acute{\nu}\sigma\omega$.
Aor. 1	Augment Stem and add $-\sigma\alpha$	= $\acute{\epsilon}\lambda\nu\sigma\alpha$.
Pf.	Reduplicate Stem and add $-κα$	= $\lambda\acute{\epsilon}\lambda\nu\kappa\alpha$.

MIDDLE VOICE

Pres.	Add $-ομαι$ to Stem	= $\lambda\acute{\nu}ομαι$.
Fut.	Add $-σομαι$ to Stem	= $\lambda\acute{\nu}σομαι$.
Aor. 1	Augment Stem and add $-\sigma\alphaμην$	= $\acute{\epsilon}\lambda\nu\sigma\alphaμην$.
Pf.	Reduplicate Stem and add $-μαι$	= $\lambda\acute{\epsilon}\lambda\nuμαι$.

PASSIVE VOICE

Pres.	Same as Middle.	
Fut.	Add $-θησομαι$ to Stem	= $\lambda\acute{\nu}\theta\acute{\eta}\sigmaομαι$.
Aor. 1	Augment Stem and add $-\theta\eta\nu$	= $\acute{\epsilon}\lambda\nu\theta\eta\nu$.
Pf.	Same as Middle.	

These rules for the formation of Tenses apply as well to Verbs in -ω whose Stems end in consonants, but in this case the last consonant of the Stem often combines with the first letter of the termination to form a different letter. These changes will be explained at length in the following exercises.

In the following chapters the Present, Future, and Aorist of the Middle Voice are not given, as they are easily formed if the same Tenses of the Active are known, and the Perfect Middle is the same as the Perfect Passive.

2. *Meaning of the Aorist.*

The Aorist does not denote past action in the Imperative, Subjunctive, or Optative Moods, but *simple* or *complete* action.

Thus λύσοντα δοῦλον = “Loose the slave (*now*, and have done with it).”

But λύει τὸν δοῦλον = “Be loosing the slave,” either as a long-continued action, or as a habit.

3. *Meaning of the Middle Voice.*

λύομαι (Middle) = (a) “I loose myself.” This directly reflexive usage is not common;

or (b) “I loose (something) for myself”;
or (c) “I get (something) loosed.”

4. *Construction of Indirect Command.*

After a Verb of ordering, commanding, or bidding, an Infinitive is used.

“He commands the soldiers to proceed” = κελεύει τοὺς στρατιώτας πορεύεσθαι.

5. Possessive Case.

Notice arrangement in Greek where Possessive Genitive is used.

"The General's house" = ἡ τοῦ στρατηγοῦ οἰκία or ἡ οἰκία ἡ τοῦ στρατηγοῦ.

CHAPTER II

EXPLANATORY TO EXERCISES III AND IV

6. Tenses of Verbs with Stems ending in a Dental.

The Dental Consonants are τ , δ , and θ . These sounds are made by putting the tongue to the teeth. Verbs with Stems ending in a dental make their Tenses like the following example.

κομίζω = carry, convey. Stem *κομιδ-*.

Fut.	κομιδ-σω	becomes	κομίσω	Here the dental is dropped before σ , just as <i>λαμπάς</i> makes dat. plur. <i>λαμπάσι</i> for <i>λαμπάδ-σι</i> .
Aor. 1	ἐ-κομιδ-σα	„	ἐκόμισα	
Pf.	κε-κομιδ-κα	„	κεκόμικα	Dental drops out in pf. act.
Pf. Pass.	κε-κομιδ-μαι	„	κεκόμισμαι	Dental becomes σ before the terminations for aor. and pf. pass.
Aor. Pass.	ἐ-κομιδ-θην	„	ἐκομίσθην	

Pf. and Plupf. Middle and Passive of *κομίζω*.

Pf. INDIC.	Plupf.
Sing. 1 κεκόμισμαι	ἐκεκομίσμην
„ 2 κεκόμισαι	ἐκεκόμισο
„ 3 κεκόμισται	ἐκεκόμιστο

Pf. INDIC.	Plupf.
Dual 2 κεκόμισθον	ἐκεκόμισθον
„ 3 κεκόμισθον	ἐκεκομίσθην
Plur. 1 κεκομίσμεθα	ἐκεκομίσμεθα
„ 2 κεκόμισθε	ἐκεκόμισθε
„ 3 κεκομισμένοι εἰσί	κεκομισμένοι ἦσαν
IMPER.	INFIN.
S. 2 κεκόμισο	κεκομῆσθαι
„ 3 κεκομίσθω, etc.	
SUBJ.	PARTIC.
κεκομισμένος ὁ, etc.	κεκομισμένος
OPTAT.	
κεκομισμένος εἴην, etc.	

To find Verb-Stem of Dental Verbs with Present ending in -ζω, regard -ζω as = δσω, and cut off the final -σω—thus, πιέζω = πιεδσω; Verb Stem πιεδ-

The Tenses of πιέθω can be made in the same way from Stem πιεθ-

Note.—πιέθω has also “strong” or “second” Aorist ἔπιθον, and “strong” Perfect πέποιθα. πέποιθα = “trust” or “obey.”

Tenses are called “strong” when the personal termination is added directly to the Stem without any additional letter. Those which have this additional letter are called “weak.”

Thus ἔλεξα (for ἐ-λεγ-σα), the first or “weak” Aorist of λέγω, has the following elements:

1. ε̄ = augment, conveying notion of past time, = “did.”
2. λεγ = stem = “say.”
3. σ, an addition to the Stem, perhaps strengthening the notion of past time, but at any rate preparing it for the addition of the personal termination.
4. α = the personal termination, “I.”

Contrast the "strong" Aorist $\epsilon\pi\iota\theta\sigma\nu$, "I persuaded," which has only three elements, viz. :

1. $\dot{\epsilon}$ = augment, "did."
2. $\pi\iota\theta$ = Stem, "persuade."
3. $\sigma\nu$ = personal termination, "I."

This theory, then, regards the Stem of $\epsilon\lambda\epsilon\xi\alpha$ as propped up on each side by a supporting letter, but the stem of $\epsilon\pi\iota\theta\sigma\nu$ has only one support, the augment, to give the sense of *past* action.

"Strong" forms exist in various Verbs for the Aorist in all voices, the Perfect and Pluperfect Active, and the Future Passive. They will be noticed in the following pages as they occur.

7. $\tau\acute{\iota}s$, Interrogative Pronoun, (= "who" ?), has accent.

$\tau\acute{\iota}s$, Indefinite Pronoun, (= "some one," "any one"), has no accent, and must not stand first in its own sentence.

Other common words which must not stand first in their own sentence are the Conjunctions $\delta\acute{e}$ = "and," "but," $\tau\acute{e}$ = "and," $o\bar{\nu}\nu$ = "therefore," $\gamma\acute{a}\rho$ = "for."

CHAPTER III

EXPLANATORY TO EXERCISES V AND VI

8. *Verbs with Labial Stems.*

The Labial Consonants are π , β , ϕ , and are so called from the important part which the lips take in framing them. Verbs with Stems ending in these letters make their Tenses like the following example :

$\tau\rho\iota\beta\omega = \text{rub.}$ Stem $\tau\rho\iota\beta\cdot$

Fut.	$\tau\rho\iota\beta\text{-}\sigma\omega$	becomes	$\tau\rho\acute{\imath}\psi\omega$
Aor. 1	$\acute{\epsilon}\text{-}\tau\rho\iota\beta\text{-}\sigma\alpha$	„	$\acute{\epsilon}\tau\rho\acute{\imath}\psi\alpha$
Pf.	$\tau\epsilon\text{-}\tau\rho\iota\beta\text{-}\dot{\alpha}$	„	$\tau\acute{\epsilon}\tau\rho\acute{\imath}\psi\alpha$
Pf. Pass.	$\tau\epsilon\text{-}\tau\rho\iota\beta\text{-}\mu\alpha\iota$	„	$\tau\acute{\epsilon}\tau\rho\acute{\imath}\mu\mu\alpha\iota$
Aor. Pass.	$\acute{\epsilon}\text{-}\tau\rho\iota\beta\text{-}\theta\eta\nu$	„	$\acute{\epsilon}\tau\rho\acute{\imath}\phi\theta\eta\nu$

In many Verbs of this class the labial does not appear immediately before the $-\omega$ of the Present Indicative, but the Present Tense ends in $-\tau\omega$: thus $\kappa\acute{o}\pi\tau\omega$, $\beta\lambda\acute{a}\pi\tau\omega$, $\rho\acute{i}\pi\tau\omega$ have Stems $\kappa\acute{o}\pi\text{-}$, $\beta\lambda\acute{a}\beta\text{-}$, $\rho\acute{i}\phi\text{-}$. The last letter of the Stem of such Verbs will appear in the Vocabularies.

Notice the following changes in this class of Verbs:

Labial before σ	=	ψ
„ „ hard breathing	=	ϕ
„ „ μ	=	μ
„ „ θ	=	ϕ

The Perfects of these Verbs are "strong" (see p. 4). Often these Verbs change the vowel of their Stem in the Perfect Active. Thus $\pi\acute{e}\mu\tau\omega$, "send," Perfect $\pi\acute{e}\mu\mu\phi\alpha$; $\kappa\acute{l}\acute{e}\mu\tau\omega$, "steal," Perfect $\kappa\acute{e}\mu\mu\phi\alpha$; $\lambda\acute{e}\iota\mu\omega$, "leave," makes Perfect $\lambda\acute{e}\mu\mu\iota\mu\omega$.

Many of these Verbs have strong Aorist Passive. Thus

$\kappa\acute{o}\pi\tau\omega$ Stem $\kappa\acute{o}\pi\text{-}$	Aor. 1 $\acute{\epsilon}\kappa\acute{o}\phi\theta\eta\nu$	Aor. 2 $\acute{\epsilon}\kappa\acute{o}\pi\eta\nu$
$\beta\lambda\acute{a}\pi\tau\omega$ „ $\beta\lambda\acute{a}\beta\text{-}$	„ $\acute{\epsilon}\beta\lambda\acute{a}\phi\theta\eta\nu$	„ $\acute{\epsilon}\beta\lambda\acute{a}\beta\eta\nu$

Pf. PASS. INDIC.	Plupf.
Sing. 1 $\kappa\acute{e}\mu\mu\mu\alpha\iota$	$\acute{\epsilon}\kappa\acute{e}\mu\mu\mu\eta\mu$
„ 2 $\kappa\acute{e}\mu\psi\alpha\iota$	$\acute{\epsilon}\kappa\acute{e}\mu\psi\phi$
„ 3 $\kappa\acute{e}\mu\pi\tau\alpha\iota$	$\acute{\epsilon}\kappa\acute{e}\mu\pi\pi\tau\phi$
Dual 2 $\kappa\acute{e}\mu\phi\theta\mu\alpha\iota$	$\acute{\epsilon}\kappa\acute{e}\mu\phi\theta\mu\eta\mu$
„ 3 $\kappa\acute{e}\mu\phi\theta\mu\alpha\iota$	$\acute{\epsilon}\kappa\acute{e}\mu\phi\theta\mu\eta\mu$

Pf. PASS. INDIC.	Plupf.
Plur. 1 κεκόμψεθα	ἐκεκόμψεθα
„ 2 κέκοφθε	ἐκέκοφθε
„ 3 κεκομψένοι εἰσί	κεκομψένοι ήσαν
IMPER.	
κέκοψο	INFIN.
κεκόφθω, etc.	κεκόφθαι
SUBJ.	
κεκομψένος ὦ, etc.	PARTIC.
OPTAT.	
κεκομψένος εἴην	κεκομψένος

9. "With" (1) "Together with," "in company with,"
 = σύν + Dat.
 (2) Instrument = Dative case only.
 (3) "With" = "against," after Verbs of
 fighting, often Dat. only.

(1) ἦλθε σὺν ἐμοί = He came with me.
 (2) ἔκοψεν αὐτὸν ξίφει = He smote him with
 a sword.
 (3) ἐμάχοντο τοῖς Πέρσαις = They fought
 with the Persians.

CHAPTER IV

EXPLANATORY TO EXERCISES VII AND VIII

10. Verbs with Stems ending in a Guttural Consonant.

The Guttural Consonants are κ , γ , χ , and are so called because they are produced in the throat.

Verbs with Stems ending in a guttural form Tenses after the following example :

$\pi\rho\acute{a}ss\omega$ = do, make. Stem $\pi\rho\acute{a}y-$.

Fut.	$\pi\rho\acute{a}y-\sigma\omega$	becomes	$\pi\rho\acute{a}\xi\omega$
Aor. 1	$\acute{e}-\pi\rho\acute{a}y-\sigma a$	„	$\acute{e}\pi\rho\acute{a}\xi a$
Pf.	$\pi\epsilon-\pi\rho\acute{a}y-\acute{a}$	„	$\pi\acute{e}\pi\rho\acute{a}\chi a$
Pf. Pass.	$\pi\epsilon-\pi\rho\acute{a}y-\mu a i$	„	$\pi\acute{e}\pi\rho\acute{a}\gamma\mu a i$
Aor. Pass.	$\acute{e}-\pi\rho\acute{a}y-\theta\eta v$	„	$\acute{e}\pi\rho\acute{a}\chi\theta\eta v$

Changes in letters of Tenses from Guttural Stem :—

$$\begin{aligned} \text{Guttural} + \sigma &= \xi \\ \text{, , } + \text{, } &= \chi \\ \text{, , before } \mu &= \gamma \\ \text{, , } &= \chi \end{aligned}$$

The Present is formed from the Stem by the addition of $\iota\omega$; thus $\pi\rho\acute{a}y-\iota\omega=\pi\rho\acute{a}ss\omega$, in the same way that the Comparative $\dot{\eta}\sigma\sigma\omega n$ comes from $\dot{\eta}\kappa-\iota\omega n$, and $\dot{\alpha}\sigma\sigma\omega n$ from $\dot{\alpha}\gamma\chi\iota\omega n$. In the case of these Verbs with Present ending in $-\sigma\omega$, it will be shown in the Vocabularies which guttural letter ends the Verb Stem; thus $\kappa\eta\rho\acute{u}ss\omega (\kappa)$ means the Stem is $\kappa\eta\rho\acute{u}v-$.

Some guttural-stem Verbs have strong Aorist Passive; thus $\pi\lambda\acute{e}k\omega$, "fold," has $\acute{e}\pi\lambda\acute{a}k\eta v$, and $\tau\acute{a}s\sigma\omega$, "arrange," has $\acute{e}\tau\acute{a}g\eta v$ as well as $\acute{e}\tau\acute{a}\chi\theta\eta v$.

Conjugation of Pf. Pass. of Verb with Guttural Stem.

	Pf.	Plupf.
Sing. 1	$\pi\acute{e}\pi\rho\acute{a}\gamma\mu a i$	$\acute{e}\pi\acute{e}\pi\rho\acute{a}\gamma\mu \eta v$
„ 2	$\pi\acute{e}\pi\rho\acute{a}\xi a i$	$\acute{e}\pi\acute{e}\pi\rho\acute{a}\xi o$
„ 3	$\pi\acute{e}\pi\rho\acute{a}\kappa t a i$	$\acute{e}\pi\acute{e}\pi\rho\acute{a}\kappa t o$
Dual 2	$\pi\acute{e}\pi\rho\acute{a}\chi\theta o n$	$\acute{e}\pi\acute{e}\pi\rho\acute{a}\chi\theta o n$
„ 3	$\pi\acute{e}\pi\rho\acute{a}\chi\theta o v$	$\acute{e}\pi\acute{e}\pi\rho\acute{a}\chi\theta \eta v$

Pf.	Plupf.
Plur. 1 πεπράγμεθα	ἐπεπράγμεθα
„ 2 πέπραχθε	ἐπέπραχθε
„ 3 πεπραγμένοι εἰσί	πεπραγμένοι ἦσαν
IMPER.	INFIN.
πέπραξο	πέπραχθαι
πεπράχθω, etc.	
SUBJ.	PARTIC.
πεπραγμένος δ, etc.	πεπραγμένος
OPTAT.	
πεπραγμένος εἴην, etc.	

11. When the subject of a verb is neuter plural, the verb is third singular:

ταῦτα πέπρακται = These things have been done.

12. "By" (1) Of a personal agent = ὑπό with genitive.
 (2) Of inanimate instrument, dat. case only.
 (1) ὑπὸ τοῦ στρατηγοῦ ἐκόπη = He was struck
 by the General.
 (2) λίθῳ ἐκόπη = He was struck by a stone.

CHAPTER V

EXPLANATORY TO EXERCISE IX

13. *Adjectives.*

Adjectives, as in Latin, agree in gender, number, and case with the noun which they qualify. Participles follow this rule.

Care must be taken with the order of words when

the definite article is used with an adjective + noun. Thus "the good man" = ὁ ἀγαθὸς ἄνθρωπος or ὁ ἄνθρωπος ἀγαθός. But ὁ ἄνθρωπος ἀγαθός would mean "the man is good."

This principle applies to the use of the possessive adjectives "my," "thy," etc. Thus "our dog" = ὁ ἡμέτερος κύων or ὁ κύων ὁ ἡμέτερος. But ὁ κύων ἡμέτερος = "the dog is ours."

The rule to be drawn from this, then, is that if a noun which has the definite article has also an adjective qualifying it, the adjective itself must be placed between the article and the noun, or, if it follows the noun, must itself have the article. If the adjective is used, without the article, in agreement with a noun which has the article, it then forms part of the predicate.¹

On the other hand, you can say ἄνθρωπος ἀγαθός or ἀγαθὸς ἄνθρωπος for "a good man," and ἄνθρωποι ἀγαθοί or ἀγαθοὶ ἄνθρωποι for "good men."

CHAPTER VI

EXPLANATORY TO EXERCISES X AND XI

14. The foregoing verbs have stems ending in those of the simple consonants which are called Mute Consonants. Verbs with stems ending in the "Liquids," λ and ρ, and in ν, alter their interior vowels in some tenses. Thus :

¹ Here "predicate" is used in its strict sense, = all that is said of the subject, *including the verb*. This is following the analysis of every sentence into (a) Subject + (b) Predicate, i.e. (a) that which is spoken about + (b) that which is said of the subject.

The term predicate is sometimes loosely applied to the complement after a copulative verb.

$\sigma\tau\acute{e}\lambda\lambda\omega$ = send, dispatch.

Stem $\sigma\tau\acute{e}\lambda-$ or $\sigma\tau\alpha\lambda-$

Fut.	$\sigma\tau\acute{e}\lambda\hat{\omega}$
Aor. 1	$\acute{\epsilon}\sigma\tau\acute{e}\iota\lambda\hat{\alpha}$
Pf.	$\acute{\epsilon}\sigma\tau\alpha\lambda\kappa\alpha$
Pf. Pass.	$\acute{\epsilon}\sigma\tau\alpha\lambda\mu\alpha\iota$
Strong Aor. Pass.	$\acute{\epsilon}\sigma\tau\acute{a}\lambda\eta\eta\acute{\nu}$
Sometimes 1st Aor.	$\acute{\epsilon}\sigma\tau\acute{a}\lambda\theta\eta\eta\acute{\nu}$

$\sigma\pi\acute{e}\iota\rho\omega$ = sow.

Stem $\sigma\pi\acute{e}\rho-$ or $\sigma\pi\acute{a}\rho-$

Fut.	$\sigma\pi\acute{e}\rho\hat{\omega}$
Aor. 1	$\acute{\epsilon}\sigma\pi\acute{e}\iota\rho\alpha$
Pf.	$\acute{\epsilon}\sigma\pi\acute{a}\rho\kappa\alpha$
Pf. Pass.	$\acute{\epsilon}\sigma\pi\acute{a}\rho\mu\alpha\iota$
Strong Aor. Pass.	$\acute{\epsilon}\sigma\pi\acute{a}\rho\lambda\eta\eta\acute{\nu}$
Sometimes 1st Aor.	$\acute{\epsilon}\sigma\pi\acute{a}\rho\theta\eta\eta\acute{\nu}$

$\sigma\eta\mu\acute{a}\iota\omega$ = signal, signify, mean. Stem $\sigma\eta\mu\acute{a}\nu-$

Fut.	$\sigma\eta\mu\acute{a}\nu\hat{\omega}$
Aor. 1	$\acute{\epsilon}\sigma\eta\mu\acute{a}\eta\eta\acute{\nu}$
Pf.	$\sigma\epsilon\sigma\acute{h}\mu\acute{a}\gamma\kappa\alpha$
Pf. Pass.	$\sigma\epsilon\sigma\acute{h}\mu\acute{a}\sigma\mu\alpha\iota$
1st Aor.	$\acute{\epsilon}\sigma\eta\mu\acute{a}\nu\theta\eta\eta\acute{\nu}$

These verbs have dropped σ in the fut. Originally - $\epsilon\sigma\omega$ was added to the stem, then σ was dropped, and the vowels contracted. Thus :

Sing. 1 $\sigma\tau\acute{e}\lambda\hat{\omega}$ (for - $\epsilon\omega$)	Dual 2 & 3 $\sigma\tau\acute{e}\lambda\acute{\epsilon}\iota\tau\omega$ (for $\sigma\tau\acute{e}\lambda\acute{\epsilon}\iota\tau\eta\eta\acute{\nu}$)
„ 2 $\sigma\tau\acute{e}\lambda\acute{\epsilon}\iota\tau\acute{\epsilon}\iota\sigma$ (for - $\epsilon\epsilon\iota\sigma$)	
„ 3 $\sigma\tau\acute{e}\lambda\acute{\epsilon}\iota\tau\acute{\epsilon}\iota$ (for - $\epsilon\epsilon\iota$)	

Plur. 1 $\sigma\tau\acute{e}\lambda\acute{\epsilon}\iota\tau\omega\acute{\mu}\epsilon\nu$ (for - $\epsilon\mu\epsilon\nu$)
„ 2 $\sigma\tau\acute{e}\lambda\acute{\epsilon}\iota\tau\omega\acute{\epsilon}\epsilon\tau\epsilon$ (for - $\epsilon\epsilon\tau\epsilon$)
„ 3 $\sigma\tau\acute{e}\lambda\acute{\epsilon}\iota\tau\omega\acute{\epsilon}\epsilon\mu\iota$ (for - $\epsilon\epsilon\mu\iota$)

Such futures may be recognised by the circumflex accent over the - ω of 1st sing. For the contraction compare that of $\gamma\acute{e}\nu\sigma\omega$, which had stem $\gamma\acute{e}\nu\epsilon\sigma-$, and originally made genitive $\gamma\acute{e}\nu\epsilon\sigma\omega\acute{\sigma}\omega$, then dropped σ , and passed from $\gamma\acute{e}\nu\epsilon\sigma\omega$ to $\gamma\acute{e}\nu\epsilon\sigma\omega\acute{\sigma}\omega$.

Pf. Pass. $\acute{\epsilon}\sigma\pi\acute{a}\rho\mu\alpha\iota$ and $\acute{\epsilon}\sigma\tau\alpha\lambda\mu\alpha\iota$ present no difficulties, as the terminations seen in $\lambda\acute{\epsilon}\cdot\lambda\acute{\nu}\mu\alpha\iota$ can be fitted on to the stems $\acute{\epsilon}\sigma\pi\acute{a}\rho-$ and $\acute{\epsilon}\sigma\tau\alpha\lambda-$; in the 3rd plur. of Pf. and Plupf. Pass. use Partic. + Auxiliary.

Pf. Pass. of *σημαίνω*

	Pf. INDIC.	Plupf. INDIC.	IMPER.
Sing. 1	σεσήμασμαι	ἐσεσημάσμην	
„ 2	σεσήμανσαι	ἐσεσήμανσο	σεσήμανσο
„ 3	σεσήμανται	ἐσεσήμαντο	σεσημάνθω,
Dual 2	σεσήμανθον	ἐσεσήμανθον	etc.
„ 3	σεσήμανθον	ἐσεσημάνθην	
Plur. 1	σεσημάσμεθα	ἐσεσημάσμεθα	
„ 2	σεσήμανθε	ἐσεσήμανθε	
„ 3	σεσημασμένοι εἰσί	σεσημασμένοι ἦσαν	
	SUBJ.		INFIN.
	σεσημασμένος ὁ, etc.		σεσημάνθαι
	OPTAT.		PARTIC.
	σεσημασμένος εἴην, etc.		σεσημασμένος

15. Prepositions with the words they govern are often attached to nouns by the article, thus forming an Attribute. Thus—

Here ἐν τῇ πόλει qualifies οἱ ἀνθρωποι like an Adjective.

But *οἱ ἄνθρωποι ἐν τῇ πόλει βλάπτονται* = The men are being hurt in the city.

Here $\epsilon\nu\tau\hat{y}\pi\circ\lambda\epsilon$ qualifies the verb $\beta\lambda\acute{a}ptovntai$ like an adverb.

CHAPTER VII

EXPLANATORY TO EXERCISES XII AND XIII

16. *Purpose.*

In the sentences—

He comes $\left\{ \begin{array}{l} \text{to see me,} \\ \text{in order to see,} \\ \text{so that he may see me,} \end{array} \right.$

purpose or *intention* is marked by the words in italics.

In Greek *ἴνα*, *ώς*, *ὅπως* are used to introduce sentences expressing purpose or intention.

Construction.—If the Main Verb is in a Primary Tense (*i.e.* Present, Fut., or Pf.) the Verb after *ἴνα*, *ώς*, or *ὅπως* is Subjunctive.

If the Main Verb is in a Historic Tense (*i.e.* Impf., Aor., or Plupf.), the Verb in the subordinate clause is Optative.

But by the “Vivid” Construction, a Subj. may be used after *ἴνα*, *ώς*, and *ὅπως*, even when the main verb is in a Historic Tense.

17. The principal tenses of the contracted verbs in *-εω*, *-αω*, and *-οω* are made like those of *λύω*, but the last vowel of the stem is lengthened; thus :

ε to *η*, *e.g.* φιλέω, stem φιλέ-, fut. φιλήσω

α to *η*, *„* τιμάω, stem τιμα-, fut. τιμήσω

ο to *ω*, *„* δηλόω, stem δηλο-, fut. δηλώσω

18. When negatives occur in final clauses (*i.e.* sentences expressing purpose) use *μή* and its compounds; thus, after *ἴνα*, *ώς*, and *ὅπως*, translate—

- “not” by $\mu\nu\acute{\eta}$
- “never” by $\mu\nu\pi\sigma\tau\epsilon$
- “nobody” by $\mu\nu\delta\epsilon\acute{\iota}\varsigma$
- “and not” by $\mu\nu\delta\acute{\epsilon}$

and so with all other compounds of $\mu\nu\acute{\eta}$.

19. “*To.*”—Distinguish the different uses of this word in English, thus :

- (1) It may introduce an Indirect Command, “I command you to go.” For this, use Infin. in Greek, $\kappa\epsilon\lambda\epsilon\nu\omega\ \sigma\epsilon\ i\acute{e}vai$.
- (2) It may be merely a mark of the Prolative Infinitive, after such a verb as “I wish,” “am able,” “compel.” Here again Greek uses Infinitive, $\theta\acute{e}\lambda\omega\ i\acute{e}vai$.
- (3) It may introduce Purpose. Use construction explained § 16.

CHAPTER VIII

EXPLANATORY TO EXERCISE XIV

20. “*Result*”—*Consecutive Clauses.*

Notice the difference in the meaning of “so that” in these two sentences :—

- (1) I went away so that I might not see him,
- (2) I went away so that I did not see him.

In (1) “so that” marks the *purpose* of the action of the main verb.

In (2) “so that” marks the *result* or *consequence*, and introduces what is called a Consecutive Clause.

“So that,” marking result or consequence, is translated by $\omega\sigma\tau\epsilon$.

ωστε may be followed by an Indicative or an Infinitive construction. At first we take its use with the Indicative. When used with this mood, negatives after ωστε are οὐ and its compounds.

21. ωστε is largely used in translating expressions like "such that," "such as to," and after "so" with an adjective or adverb:

So cowardly that he flees or as to flee	} οὗτῳ δειλῷς ωστε φεύγει
So swiftly that he escapes or as to escape	
So great that	} τοσοῦτος ωστε
or So great as to	
or Large enough to	} τοιοῦτος ωστε
Such that	
or Such as to	} τοιοῦτος ωστε
or Of such a kind that	
or The sort of man to	

22. "For," expressing Duration of Time, is rendered by Accusative:

For four months, τέσσαρας μηνάς,
For a long time, μακρὸν χρόνον.

CHAPTER IX

EXPLANATORY TO EXERCISE XV

23. "Natural" and "Actual" Result.

ωστε is followed by Infinitive as well as Indicative, and there is a difference in meaning between these two constructions.

Examine the meaning of the sentence, "This cart is so wide as not to be able to get through the gate." It may mean either (1) that the cart tries to get through and cannot, or (2) that, whether it tries or not, it cannot.

In (1) you see it stick.

In (2) you judge by its size that it cannot get through, without making any experiment.

In (1) "as not to be able," etc., is called the Actual Result.

In (2) "as not to be able," etc., is called the Natural Result.

For (1) $\ddot{\omega}\sigma\tau\epsilon$ would be used, followed by Indicative.

For (2) $\ddot{\omega}\sigma\tau\epsilon$ with Infinitive.

This distinction is too subtle for either Greek or English to keep up in the ordinary course of speaking or writing, and in many sentences you will find that either Infin. or Indic. make equally good sense after $\ddot{\omega}\sigma\tau\epsilon$.

When the Infin. after $\ddot{\omega}\sigma\tau\epsilon$ has to be negatived, use $\mu\neg$ and its compounds.

The subject to the Infin. is Accusative, but if the subject of the Infin. is the same as that of the main verb, it is Nominative.

In this case, the subject need only be expressed when emphasis is thrown upon it; but if it has to be expressed, use $a\nu\tau\circ s$ in the proper gender and number; and if, as frequently happens, there is a complement in the consecutive clause, take care to make it agree with the subject:

We conquered, so that the barbarians fled, $\acute{e}n i k \acute{e} \gamma \sigma a m e n$,
 $\ddot{\omega}\sigma\tau\epsilon \tau o \acute{s} \beta a p \beta \acute{a} r o u s \phi e \acute{u} g e i v$.

They were so lucky as to become rich, $o \acute{u} t w s \ e \acute{u} t u x e \acute{u} s$
 $\dot{\eta} s a n \ddot{\omega}\sigma\tau\epsilon \pi l o \acute{o} s t o i \gamma e \acute{n} e \acute{s} \theta a i$.

Some people teach others so much that they learn nothing themselves, $\tau o s a \acute{n} t a \ d i d \acute{a} s k o u s i \ t i v e s \ \ddot{\alpha} l l o u s$, $\ddot{\omega}\sigma\tau\epsilon \mu \eta \ddot{\delta} e n \ a \acute{u} t o i \ m a n \theta \acute{a} n e i v$.

CHAPTER X

EXPLANATORY TO EXERCISES XVI AND XVII

24. *Augment.*

The augment is used in the Indicative of the Historic Tenses, Impf., Aor., and Plupf.

A. Simple Verbs.

- (1) Verbs beginning with consonant prefix ϵ .
- (2) Verbs beginning with ρ double the ρ besides prefixing ϵ .
- (3) Verbs beginning with vowel or diphthong change their first letter, as follows :

α becomes η

ϵ " η

σ " ω

ι and υ remain, but are lengthened in quantity ($\bar{\iota}$ and $\bar{\upsilon}$) in the augmented tenses

$\alpha\acute{i}$ becomes $\bar{\eta}\acute{y}$

$\alpha\acute{o}$ " $\bar{\omega}\acute{w}$

$\alpha\acute{e}\acute{i}$ " $\bar{\eta}\acute{y}$

$\alpha\acute{a}\acute{v}$ " $\bar{\eta}\acute{v}$

B. Compound Verbs.

25. Verbs which are compounded with a preposition put the augment between the prep. and the simple verb.

If the prep. ends in a vowel, that vowel is cut off before the augment.

But $\pi\rho o\cdot$ makes $\pi\rho o\bar{v}\cdot$ in the augmented tenses, and $\pi\epsilon\rho i\cdot$ does not drop ι .

	Pres.	Impf.
<i>Instances—A.</i>		
(1) λύω, loose	λύω	ἔλυνον
(2) ḥίπτω, throw	ἥπτω	ἔρριπτον
(3) ἀμαρτάνω, err	ἀμαρτάνω	ἡμάρτανον
	ἐλπίζω, hope	ῆλπιζον
	δπλίζω, arm	ῶπλιζον
	նβρίζω, insult	նβριζον
	αἰτῶ, ask	ὕτουν
	οἰκτείρω, pity	φκτειρον
	αὐξάνω, increase	ηὔξανον
	Pres.	Impf.
<i>B.</i>		
ἀποβάλλω, throw away	ἀποβάλλω	ἀπέβαλλον
προχωρῶ, advance	προχωρῶ	προύχώρονν
περιβάλλω, surround	περιβάλλω	περιέβαλλον

CHAPTER XI

EXPLANATORY TO EXERCISE XVIII

26. *ἐκ* = “out of” is written *ἐξ* before a vowel, both when used simply as a preposition (governing genitive), and when it is compounded with a verb.

Thus, *ἐκβάλλω*, cast out has Impf. *ἐξέβαλλον*,
ἐξαπατάω, thoroughly deceive „ „ *ἐξηπάτων*.

27. *σύν*, “with,” and *ἐν*, “in” change, in composition, before certain consonants.

Thus, before *β μ π φ ψ*, they are written *συμ-*, *ἐμ-*
 „ *γ κ χ ξ*, „ „ „ *συγ-*, *ἐγ-*
 „ *λ*, „ „ „ *συλ-*, *ἐλ-*

and *σύν* before *σ* followed by another consonant becomes *σιν*. Thus *σύν* and *σκευάζω* form *συσκευάζω*, “pack up.”

Before the vowel of the augment these prepositions again become *σύν* and *ἐν*. Thus :

<i>συσκευάζω</i>	Impf.	<i>συνεσκεύαζον</i>
<i>ἐμβαίνω</i> , go in	"	<i>ἐνέβαινον</i>
<i>συμπράσσω</i> , act together	"	<i>συνέπρασσον</i>
<i>ἔγκαλέω</i> , bring accusation	"	<i>ἐνεκάλονν</i>
<i>ἔλλείπω</i> , leave out, fail in	"	<i>ἐνέλειπον</i>
<i>ἔγχέω</i> , pour in	"	<i>ἐνέχεον</i>

28. Time *at* which, and *within* which, may both be rendered by either genitive or dative. Thus, *νυκτός* = "in the night"; *τῇ ὕστερᾳ* = "on the next day"; *οὐχ ἥξουσι τριῶν ἔτῶν* = "they will not come for (*i.e.* within) three years"; *οἱ Ἐρμαῖ περιεκόπησαν μιᾷ νυκτὶ* = "the images of Hermes were damaged in a single night."

CHAPTER XII

EXPLANATORY TO EXERCISE XIX

29. *Reduplication.*

Reduplication occurs in all moods of the Perfect. Verbs beginning with one of the aspirated consonants, *θ*, *φ*, *χ*, use the simple consonants, *τ*, *π*, *κ*, followed by *ε*, in their reduplication.

Thus (1) *θύω*, sacrifice makes perfect *τέθυκα*
 (2) *φύω*, grow " " *πέφυκα*
 (3) *χαρίζομαι*, favour " " *κεχάρισμα*.

30. Verbs beginning with a vowel, or diphthong, or *ρ̄*, do not reduplicate in making the Perfect, but use the augment.

ρ is doubled.

This augment is not dropped in the moods other than the Indicative.

Thus, *aírēo*, take has perfect $\tilde{\eta}\rho\eta\kappa\alpha$
áγγéλλω, announce " " $\tilde{\eta}\gamma\gamma\epsilon\lambda\kappa\alpha$
ρíptō, throw " pf. pass. $\tilde{\epsilon}\rho\mu\mu\alpha i$
óρμáω, set going, start (both trans. and intrans.),
has pf. pass. $\tilde{\omega}\rho\mu\mu\alpha i$.

31. After *oñtos*, $\ddot{o}\delta\epsilon$ = "this," and *ékeînos* = "that," place the definite article before the noun it qualifies. Thus :

oñtos \ddot{o} *án̄n̄p̄o*, $\ddot{o}\delta\epsilon$ $\dot{\eta}$ *γun̄j̄*, *ékeîno* *τd* *teîchos*.

32. *oñdēis*, following the simple negative *oú* (or *oñdē*), means "any." Thus :

oúk *éλe\xi a* *oñdēv* = I did not say anything.

So other compounds of *oú*, such as *oñpotē*, *oúkéti*, and the like, mean "ever," "any longer," when they follow another negative.

CHAPTER XIII

EXPLANATORY TO EXERCISE XX

33. *Reduplication.*

When a verb begins with two mute consonants¹ (see § 14), reduplication is not used in the Perfect, but *é* is prefixed.

The double consonants, *ζ*, *ξ*, *ψ*, count as two mute consonants, and follow this rule.

¹ *I.e.* the Dental, Labial, and Guttural consonants.

Thus, <i>στέλλω</i>	has perfect	<i>ἔσταλκα</i>
<i>σπείρω</i>	„ „	<i>ἔσπαρκα</i>
<i>παρασκευάζομαι</i>	„ „	<i>παρεσκεύασμαι</i>
<i>ζητέω</i> , seek	„ „	<i>ἔζητηκα.</i>

On the other hand, a mute consonant followed by λ and ρ gives the usual reduplication :

<i>κρύπτω</i> ,	perfect	<i>κέκρυφα</i>
<i>βλάπτω</i> ,	„	<i>βέβλαφα.</i>

34. Persons and Possessives.

“He,” “she,” “it” are often left unexpressed, but may, if necessary, be represented by the ordinary Demonstratives, viz. :

οὗτος, *αὕτη*, *τοῦτο*,
οὗδε, *ηδε*, *τόδε*,
ἐκεῖνος, *ἐκεῖνη*, *ἐκεῖνο.*

For cases of the Demonstrative Pronoun other than the Nom., cases of *αὐτός*, *αὐτή*, *αὐτό* may be used, e.g.—

αὐτήν = her (acc. fem. sing.),
αὐτούς = them (acc. pl. masc.).

N.B.—These cases of *αὐτός* refer to a person (or persons) already mentioned.

The Nom. of *αὐτός*, -ή, -ό, in all numbers, is only used in the sense “himself,” “herself,” “itself,” and corresponds to Lat. *ipse*.

Distinguish this carefully from the Reflexive *ἴαυτόν*, -ήν, -ό, which refers back to the subject of the verb of the sentence.

“His,” “her,” referring to a person mentioned, ordinarily = *αὐτοῦ*, *αὐτῆς*, following the noun + article; e.g. ὁ *πατήρ* *αὐτοῦ*, ἡ *μήτηρ* *αὐτῆς*. So “their” ordinarily = *αὐτῶν*, in same position. For these Possessives, the genitive of any

of the Demonstratives mentioned above may also be used, placed *between* the article and the noun, as

ὁ τούτου πατήρ = his father,
ἡ ταύτης μήτηρ = her mother.

When the Possessive must also be Reflexive, the genitive of the Reflexive ἔαυτόν, -ήν, -ό may be used, placed between the article and noun, as

ἡ ἔαυτῶν πόλις = their own city.

But often the form of a sentence makes it plain that the subject of the sentence is the possessor, and then the article alone is used :

ὁ δεσπότης ἀπέπεμψε τὸν δοῦλον = The master sent away his slave.

CHAPTER XIV

EXPLANATORY TO EXERCISE XXI

35. *Indirect Statement.*

Examine the following sentences :

ἔφη αὐτὸν στρατηγεῖν = He said that he was general ; (the actual thing he said was στρατηγεῖ = "he is general." Notice the speaker is talking of somebody else, not himself).

ἔφη αὐτὸνς πράξειν τοῦτο = He said that they would do this ; (his actual words were πράξουσι τοῦτο = "they will do this.")

ἔφη τὸν πολεμίον νικῆσαι = He said that the enemy had won ; (actual words, οἱ πολέμιοι ἐνίκησαν = "the enemy won," or "have won.")

(Note that in Greek the aorist is sometimes used to express something that has just happened, where in English we should use the perfect.)

These examples give us the Rule :

In Reported (or Indirect) Statement, the Accusative and Infinitive are used, after the verbs *φημί*, "say," and *οἴομαι*, *νομίζω*, "think." The infinitive is put in the same tense as that used in the direct statement or the "actual words."

In putting Indirect Statement from English into Greek, first decide what the actual words were ; put the verb into the Infinitive of the tense used, and put its subject in the Accusative.

CHAPTER XV

EXPLANATORY TO EXERCISE XXII

36. When a negative statement has to be made indirect after *φημί*, the negative *οὐ* should be put in front of *φημί*.

Thus the direct statement *οὐκ ἴσασι τοῦτο*, "they do not know this," when made indirect, becomes *οὐκ ἔφη αὐτοὺς εἰδέναι τοῦτο*, "he said that they did not know this."

The compound negatives may be accumulated after *φημί* with *οὐ* prefixed :

οὐκ ἔφη αὐτοὺς οὐποτε εἰδέναι οὐδέν = He said that they did not ever know anything ; (direct words : *οὐκ ἴσασιν οὐποτε οὐδέν*.)

37. Examine the following sentences :

ἔφη νικῆσαι = He said that he had conquered ; (actual statement, *ἐνίκησα*.)

νομίζομεν νικήσειν = We think we shall conquer ; (actual word used, *νικήσομεν*.)

φησὶ στρατηγεῖν = He says that he is general ; (actual statement, *στρατηγῶ*.)

From this we see that when the subject of the dependent verb is the same as that of the main verb, Greek does not require a separate pronoun as subject to the infinitive.

[Contrast with this the Latin use of *se*.]

38. But if emphasis has to be laid on the subject of the infinitive when it is the same as the subject of the main verb, then *αὐτός* should be used, in the *Nominative*, [agreeing also in number and gender with the subject of the main verb.] Thus :

ἀμαρτάνειν φαμὲν αὐτοί, ὥμᾶς δ' οὐ = We say that we are wrong, but that you are not ; (actual words, *ἀμαρτάνομεν ἡμεῖς, ὥμεῖς δ' οὐ*.)

οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν = He said that not he (himself) was general, but that *he* (the other man) was ; (actual words, *οὐκ ἔγὼ στρατηγῶ, ἀλλ' ἐκεῖνος*.)

CHAPTER XVI

EXPLANATORY TO EXERCISE XXIII

39. *οὐ* and *μή* in Indirect Speech.

Contrast the direct words

1. I shall not fight by sea = *οὐ ναυμαχήσω*.
2. Do not fight by sea = *μὴ ναυμαχήσῃς* (aor. subj.).

These would give, in indirect statement, sentences such as

1. The general said that he would not fight by sea = δοτρατηγὸς οὐκ ἔφη ναυμαχῆσειν.

2. The general gave orders not to fight by sea = δοτρατηγὸς ἐκέλεισε μὴ ναυμαχῆσαι (aor. infin.).

In indirect speech the proper negative for statements is οὐ, and for commands μή. This applies to compounds of these negatives.

Notice the aorist subj. has been given, to express a negative command. This is the most ordinary form of prohibition. Thus :

μὴ πράξης τοῦτο means simply "Do not do this," forbidding a single simple act.

μή with present imperative has two meanings ; thus :

μὴ πράττε τοῦτο = (1) "Do not go on doing this," forbidding the continuance of an action ; or (2) "Do not do this (as a habit)," forbidding an habitual action.

The aor. infin. or pres. infin. will be used after *μή* to express indirect command, according as the direct command employed aor. subj. or pres. imper.

CHAPTER XVII

EXPLANATORY TO EXERCISE XXIV

40. *Participle in Indirect Speech.*

After *οἶδα*, "I know," the participle, and not the infinitive, is used in expressing an indirect statement.

Thus :

1. οἶδα ἐκεῖνον στρατηγοῦντα = I know that he is general.
2. οἶδα ἐκεῖνον στρατηγήσαντα = I know that he was general.

The tense of the participle is the same as that of the verb in the Direct Thought. Thus in (1) the direct thought is *στρατηγεῖ*, in (2) it is *ἐστρατήγησε*.

The subject of the dependent clause is accusative and the participle agrees with it like an adjective, unless it is the same as the subject of the principal verb. It then is nominative (and consequently the participle is nominative too). The actual subject need not be expressed, except for emphasis, when *αὐτός* is used. Compare § 38.

Thus :

οἶδα πολλάκις ἀμαρτάνων = I know that I often make mistakes.

ἴσμεν νικήσοντες = We know we shall win.

οἶδά σε ἀμαρτάνοντα, αὐτὸς δ' ὁρθῶς ἔχων = I know that you are wrong, but I am right.

41. Many other verbs take the same construction as *οἶδα*. Such are *όρω*, “see,” *ἀκούω*, “hear,” *αισθάνομαι*, “perceive,” *μανθάνω*, “learn,” *γιγνώσκω*, “know,” *πυνθάνομαι*, “ascertain,” *ἐνθυμοῦμαι*, “reflect,” *μέμνημαι*, “remember,” *δηλῶ*, “show.”

Note 1. *οὐ* comes before *οἶδα*, as before *φημί*.

Note 2. *οὐδέ* = and not, in Indirect statement.

μηδέ = and not, „ command.

CHAPTER XVIII

EXPLANATORY TO EXERCISE XXV

42. *Indirect Statement after $\ddot{\sigma}\tau\iota$ and $\dot{\omega}\varsigma$.*

Indirect statement may also be introduced by the particles $\ddot{\sigma}\tau\iota$ and $\dot{\omega}\varsigma$, meaning "that," and followed by a verb in a Finite mood.

Thus :

$\lambda\acute{e}g\acute{e}i\ \ddot{\sigma}\tau\iota\ n\acute{u}k\acute{h}\sigma\mu\acute{m}\epsilon\nu$ = He says that we shall conquer.

$\acute{e}l\acute{e}\xi\acute{e}n\ \ddot{\sigma}\tau\iota\ n\acute{u}k\acute{h}\sigma\mu\acute{m}\epsilon\nu$ = He said that we should conquer.

Actual words, $n\acute{u}k\acute{h}\sigma\mu\acute{m}\epsilon\nu$.

$\lambda\acute{e}g\acute{e}i\ \ddot{\sigma}\tau\iota\ l\acute{i}av\ m\acute{e}\l l\acute{o}u\sigma\iota$ = He says that they are delaying too much.

$\acute{e}l\acute{e}\xi\acute{e}n\ \ddot{\sigma}\tau\iota\ l\acute{i}av\ m\acute{e}\l l\acute{o}u\i\nu$ = He said that they were delaying too much.

Actual words, $l\acute{i}av\ m\acute{e}\l l\acute{o}u\sigma\iota$.

When an Indirect statement is expressed after $\ddot{\sigma}\tau\iota$ or $\dot{\omega}\varsigma$, the tense of the dependent verb must be that used in the actual or direct words: the mood remains the same as in the actual words, if the main verb is in a primary tense (Pres., Fut., and Perf.), but becomes optative if the main verb is in an historic tense (Aor., Impf. or Plupf.).

Often, even after an historic tense, the verb after $\ddot{\sigma}\tau\iota$ retains the mood of the actual words used. This is called the vivid construction (vivid or lively, because it carries the reader back to the actual words of the speech reported). Thus the instances given above might also be $\acute{e}l\acute{e}\xi\acute{e}n\ \ddot{\sigma}\tau\iota\ n\acute{u}k\acute{h}\sigma\mu\acute{m}\epsilon\nu$, and $\acute{e}l\acute{e}\xi\acute{e}n\ \ddot{\sigma}\tau\iota\ l\acute{i}av\ m\acute{e}\l l\acute{o}u\sigma\iota$.

And if the actual words have Impf. or Plupf., these should regularly be left in Indic. in historic sequence :

ἔλεξεν ὅτι ἐπρασσε τοῦτο = He said he used to do this.
Actual words, *ἐπρασσον τοῦτο*.

The verbs given in §§ 40, 41, as usually followed by participle and not infinitive, are also followed by the construction with *ὅτι* or *ὡς*.

The change in pronouns frequently caused by reporting a speech will be familiar from a knowledge of *Oratio Obliqua* in Latin.

E.g. direct words, "I will not do this," become, when reported by somebody else, "he said that *he* would not do this."

Of verbs of saying and thinking,
φημί must be followed by Infin.

λέγω, *εἰπον* must be followed by *ὅτι* or *ὡς* with a Finite Mood.

λέγομαι and Impers. *λέγεται* take either construction ; so also *νομίζω* and *οἶομαι*.

CHAPTER XIX

EXPLANATORY TO EXERCISE XXVI

43. *Indirect Question.*

Indirect questions follow verbs not only of asking, but also of knowing and telling. Thus the direct question, "Who is he ?" may become subordinate after a verb of any one of these meanings, as :

I ask who he is,
 I know who he is,
 I tell you who he is.

Direct Question. Who is he ? = $\tau\acute{\imath}\varsigma \ \acute{\epsilon}\sigma\tau\iota\varsigma \ \acute{\epsilon}\kappa\acute{\epsilon}\bar{\eta}\rho\varsigma$;

Indirect. I ask who he is = $\acute{\epsilon}\rho\omega\tau\hat{\omega} \ \ddot{\sigma}\sigma\tau\iota\varsigma \ \acute{\epsilon}\sigma\tau\acute{\iota}\nu$.

I asked who he was = $\dot{\eta}\rho\acute{\omega}\tau\eta\sigma\alpha \ \ddot{\sigma}\sigma\tau\iota\varsigma \ \acute{\epsilon}\bar{\eta}$
 (or, vivid, $\acute{\epsilon}\sigma\tau\acute{\iota}\nu$).

Direct Question. Who did this ? = $\tau\acute{\imath}\varsigma \ \acute{\epsilon}\pi\rho\alpha\xi\epsilon \ \tau\bar{\omega}\bar{\eta}\tau\varsigma$;

Indirect. I ask who did this = $\acute{\epsilon}\rho\omega\tau\hat{\omega} \ \ddot{\sigma}\sigma\tau\iota\varsigma \ \acute{\epsilon}\pi\rho\alpha\xi\epsilon \ \tau\bar{\omega}\bar{\eta}\tau\varsigma$.

I asked who did this = $\dot{\eta}\rho\acute{\omega}\tau\eta\sigma\alpha \ \ddot{\sigma}\sigma\tau\iota\varsigma \ \acute{\epsilon}\pi\rho\alpha\xi\epsilon \ \tau\bar{\omega}\bar{\eta}\tau\varsigma$

Direct Question. Where is he marching ? = $\pi\bar{o}\bar{i} \ \pi\bar{o}\bar{r}\bar{e}\bar{u}\bar{e}\bar{t}\bar{a}\bar{i}$;

Indirect. He tells us where he is marching = $\lambda\acute{e}\gamma\acute{e}\iota \ \dot{\eta}\mu\acute{\iota}\bar{n}\bar{\iota} \ \ddot{\sigma}\bar{p}\bar{o}\bar{i} \ \pi\bar{o}\bar{r}\bar{e}\bar{u}\bar{e}\bar{t}\bar{a}\bar{i}$.

He told us where he was marching = $\acute{\epsilon}\bar{l}\acute{\epsilon}\xi\acute{\epsilon}\nu \ \dot{\eta}\mu\acute{\iota}\bar{n}\bar{\iota} \ \ddot{\sigma}\bar{p}\bar{o}\bar{i} \ \pi\bar{o}\bar{r}\bar{e}\bar{u}\bar{v}\bar{o}\bar{i}\bar{t}\bar{o}$ (or, vivid, $\pi\bar{o}\bar{r}\bar{e}\bar{u}\bar{e}\bar{t}\bar{a}\bar{i}$).

Direct Question. When did you depart ? = $\pi\acute{o}\bar{\tau}\bar{\epsilon} \ \acute{\alpha}\pi\bar{\eta}\bar{\lambda}\bar{\theta}\bar{\epsilon}\bar{s}$;

Indirect. I knew when you departed = $\bar{y}\bar{\delta}\bar{\eta} \ \dot{\delta}\bar{\pi}\bar{\tau}\bar{\epsilon} \ \acute{\alpha}\pi\bar{\eta}\bar{\lambda}\bar{\theta}\bar{\epsilon}\bar{s}$.

These examples show that the rule for the mood and tense of the verb in an indirect question is like the rule for the construction of indirect statement after $\ddot{\sigma}\tau\iota$ or $\bar{\omega}$.

Thus, after a main verb in a primary tense, the tense and mood of the subordinate verb remains the same as in the direct question. After a main verb in an historic tense, the mood of the subordinate verb becomes optative, but the tense remains what it was in the words of the direct question; and in historic sequence the vivid construction is allowed, and should be regularly used if the verb used in the actual question is in an historic tense.

44. Notice that the interrogative word introducing the indirect question has a form different from that introducing the direct question, thus :

<i>Direct.</i>	<i>Indirect.</i>	<i>Direct.</i>	<i>Indirect.</i>
<i>τίς</i> ; who ?	<i>ὅστις</i>	<i>πόσος</i> ; how great ?	<i>όπόσος</i>
<i>πότε</i> ; when ?	<i>ὅπότε</i>	<i>ποῖος</i> ; of what	<i>όποῖος</i>
<i>ποῦ</i> ; whither ?	<i>ὅποι</i>		kind ?
<i>ποῦ</i> ; where ?	<i>ὅπου</i>	<i>πότερος</i> ; which of	<i>όπότερος</i>
<i>πόθεν</i> ; whence ?	<i>ὅπόθεν</i>		two ?
<i>πῶς</i> ; how ?	<i>ὅπως</i>		

45. Questions (direct) are introduced by *ἀρα* in single questions, by *πότερον . . . η̄* in double questions.

The negative with these is *οὐ*, but if there is expectation of a negative answer, *μή* is used. E.g.—

ἀρ' *οὐ μενεῖς* ; = will you not stay ?

ἀρα μὴ μενεῖς ; = surely you will not stay ?

“Whether,” introducing a single indirect question, is rendered by *εἰ*, or (more rarely) *ἀρα*.

“Whether . . . or,” in double indirect questions, is *πότερον . . . η̄*, or *εἴτε . . . εἴτε*.

The same rule applies for the negative in indirect as in direct questions :

λέξον η̄μῖν *ἀρα* } *εἴ* } *μένειν βούλει* = Tell us whether you wish to stay.

λέξον η̄μῖν πότερον μένειν βούλει η̄ ἀπιέναι = Tell us whether you wish to stay or go.

CHAPTER XX

EXPLANATORY TO EXERCISE XXVII

46. Frequently an indirect question takes such a form as :

I do not know what to do,
whither to go,
whom to ask.

The direct form of such questions would be :

What am I to do ?
Whither am I to go ?
Whom am I to ask ?

Such questions, implying anxiety or perplexity as to the course of action to be adopted, are done in Greek by what is called the Deliberative Subjunctive :

What am I to do ? = $\tau\acute{i}\ \pi\rho\acute{a}\xi\omega$; (aor. subj.).
Whither am I to turn ? = $\pi o\hat{\imath}\ \tau\rho\acute{a}\pi\omega\mu\alpha i$;

When such questions have to be made indirect, they follow the general rule as stated above ; thus :

Primary Sequence. I ask what I am to do = $\acute{e}\rho\omega\tau\hat{\omega}\ \ddot{o}\ \tau\iota\ \pi\rho\acute{a}\xi\omega$.

Historic. I asked what to do = $\dot{\eta}\rho\acute{a}\tau\eta\sigma\alpha\ \ddot{o}\ \tau\iota\ \pi\rho\acute{a}\xi\alpha\mu\alpha$. (vivid, $\ddot{o}\ \tau\iota\ \pi\rho\acute{a}\xi\omega$).

He is in doubt whither to turn = $\acute{a}\pi\omega\epsilon\iota\ \ddot{o}\pi\omega\iota\ \tau\rho\acute{a}\pi\eta\tau\alpha i$.

He was in doubt whither to turn = $\dot{\gamma}\pi\acute{o}\rho\epsilon\iota\ \ddot{o}\pi\omega\iota\ \tau\rho\acute{a}\pi\omega\iota\tau\alpha i$.

Do not use the infinitive for the verb of such indirect sentences.

CHAPTER XXI

EXPLANATORY TO EXERCISE XXVIII

47. *Temporal Sentences.*

Conjunctions of time may be regarded as forming three classes :

1. Those marking the time *before* that of the main action. Such are "when," "after," "since."

("I wrote when night came on," means that first night came on and then I wrote.)

"When," "after" = $\epsilon\pi\epsilon i$, $\epsilon\pi\epsilon i\delta\eta$; "since" = $\epsilon\xi\text{ o}\bar{\nu}$, sometimes $\epsilon\pi\epsilon i$, $\epsilon\pi\epsilon i\delta\eta$.

2. Those marking *the same time as* that of the main action. Such are "while," "during the time that," "as long as."

("I wrote while night was coming on." In this sentence both events happened at the same time.)

"While" = $\ddot{o}\tau\epsilon$, $\dot{\epsilon}v\hat{\psi}$, "during the time that" = $\dot{\epsilon}v\hat{\psi}$, $\tilde{\epsilon}\omega s$, "as long as" = $\tilde{\epsilon}\omega s$.

3. Those marking time *after* that of the main action. Such are "until," "before."

("I wrote till night came on" = I was writing and then night came on.)

"Until" = $\mu\epsilon\chi\rho i$, $\dot{a}\chi\rho i$, $\dot{\epsilon}\sigma\tau\epsilon$, $\tilde{\epsilon}\omega s$ ($\pi\rho i\nu$), "before" = $\pi\rho\acute{o}\tau\epsilon\rho o\nu$ η , ($\pi\rho i\nu$).

[*N.B.*— $\pi\rho i\nu$ will be dealt with separately as its construction rather varies from that of the others in this paragraph.]

Notice *ἔως* with pres. or imperf. = “while,” “as long as”; with aorist = “until.”

48. When these conjunctions refer to time definitely, the indicative is used with them. The sentences given above are in Greek:

- (1) ἐπεὶ νὺξ ἐγένετο, ἔγραψα,
- (2) ὅτε νὺξ ἐγίγνετο, ἔγραφον,
- (3) ἔγραψα ἔως νὺξ ἐγένετο.

The negative in a *definite* temporal clause is οὐ.

CHAPTER XXII

EXPLANATORY TO EXERCISE XXIX

Subordinate sentences in Indirect Speech.

49. When a compound sentence (*i.e.* one consisting of a principal and subordinate clause) is reported, it is necessary to find the direct or actual words or thought. Thus, taking the sentence “They said that the general who conquered was honoured,” we find that they actually said

The general who conquers is honoured,
ὅ στρατηγὸς ὃς νικᾷ τιμᾶται.

In Greek, after “they said” (historic sequence), the *mood* of *νικᾷ* would have to be altered to optative, but the tense would remain the same. The sentence would then be

ἔφασαν τὸν στρατηγὸν ὃς νικῷ τιμᾶσθαι.

After "they say" (primary sequence), no change need be made in the mood or tense of "conquers" in either language :

τὸν στρατηγὸν ὃς νικᾷ φασὶ τιμᾶσθαι,

They say that the general who conquers is honoured.

Rule.—In primary sequence a subordinate verb in indirect speech keeps the mood and tense of the direct speech, but in historic sequence alters the mood to optative, still keeping the tense of the direct speech.

At the same time the vivid construction is allowed in historic sequence. Thus :

τὸν στρατηγὸν ὃς νικᾷ ἔφασαν τιμᾶσθαι may also be put for "They said that the general who won was honoured."

And if the verb in the subordinate clause was imperf., aor., or plupf. indicative in the actual words, the vivid construction is to be used :

τὸν στρατηγὸν ὃς ἐνίκησεν ἔφασαν τιμηθῆναι = They said that the general who conquered was honoured (actual words, ὃ στρατηγὸς ὃς ἐνίκησεν, ἐτιμήθη).

Further instances of subordinate clauses in indirect speech :

"He said that he had come to do this."

The direct words are "I have come to do this" =
ἢκω ἴνα τοῦτο πράξω.

After "he said," this becomes ἢκειν ἔφη ἴνα τοῦτο πράξειε (or, vivid, πράξῃ).

"He said it was night when he arrived."

The direct words are "It was night when I arrived"
= νὺξ ἦν ὅτε ἀφικόμην.

After "he said," this becomes νικτὰ ἔφη εἶναι ὅτε ἀφίκετο.

CHAPTER XXIII

EXPLANATORY TO EXERCISES XXX AND XXXI

50. *Indefinite Construction.*

In English the termination *-ever* is added to relative words such as "who," "where," "when," in order to give them an indefinite meaning; thus:

The following table shows how these words are made indefinite in Greek:

<i>In Primary Sequence.</i>	<i>In Historic Sequence.</i>
whoever = δις ἀν or δοτίς ἀν	δις or δοτίς
wherever = οὐδεν whenever = δταν or οπόδταν	οὐ δτε or οπόδτε
followed by subj. mood.	followed by optat. mood. or, for vividness, δις ἀν, οὐδεν, δταν, οπόδταν, each with subj., may be used.

If the indefinite clause is negated, *μή* must be used.

Examples of indefinite construction:

<i>In Primary Sequence.</i>	<i>In Historic Sequence.</i>
ὅς ἂν μὴ τοῦτο λέγῃ ἀμαρτάνει, Whoever does not say this is wrong ;	ὅς μὴ τοῦτο λέγοι ἡμάρτανεν (or, vivid, ὃς ἂν μὴ τοῦτο λέγῃ ἡμάρτανεν),
or, Any one who does not say this is wrong.	Whoever did not say this was wrong.

In Primary Sequence.

οἰκοῦσιν οὐ ἀν βούλωνται,

They live wherever they like, *or*, in any place they like.

In Historic Sequence.

ψκουν οὐ βούλοιντο (*or*, vivid, οὐ ἀν βούλωνται),

They lived wherever they liked.

Negative, οὐ πειρᾶται μαθεῖν ὁ τι ἀν μὴ φιλῇ = He does not try to learn whatever he does not like.

The relative conjunctions of time, place, and manner (when, until, where, whither, whence, as), are made indefinite in the same way as ὃς, οὐ, and ὅτε.

Notice ἐπειδή followed by ἀν becomes ἐπειδάν,

ὅτε	„	„	ἀν	„	ὅταν,
διπότε	„	„	ἀν	„	διπόταν.

Otherwise these conjunctions with ἀν are written as two words—ἕως ἀν, οὐ ἀν, οἱ ἀν, ὅθεν ἀν, ὡς ἀν.

Note to Exx. xxx. and xxxi.

Note.—The rule about verbs of making, calling, and thinking, is true for Greek as well as Latin ; *e.g.*—

κατέστησαν τὸν Νικίαν στρατηγόν = They appointed Nikias general.

ὤνομασαν τὸν παῖδα Καλλίμαχον = They named the child Kallimachus.

When the verb is active the complement is in agreement with the direct object.

When the same statements are expressed in the passive, what was the direct object becomes the subject, the verb becomes copulative, and the complement is nom. agreeing with the subj. ; *e.g.*—

ὁ παῖς ὠνομάσθη Καλλίμαχος = The boy was named Callimachus.

CHAPTER XXIV

EXPLANATORY TO EXERCISE XXXII

51. "*When*," "*until*," with reference to Future Action.

Sentences like

(1) "I shall see you when you come,"

and

(2) "I shall wait till you come,"

may be done definitely, as

(1) ὁψομαί σε ἐπειδὴ ἀφίξει

and

(2) μενῶ ἔως ἀφίξει.

But more usually the indefinite construction would be used, thus :

(1) ὁψομαί σε ἐπειδὰν ἀφίκῃ (aor. subj.)

and

(2) μενῶ ἔως ἀν ἀφίκῃ.

Notice that ἔως ἀν with pres. subj. = "while," "as long as"; with aor. subj. = "until."

In indirect speech the subordinate sentences in the above would follow rule in § 49. Thus :

He says he will see you when you come = ὁψεσθαι σέ φησιν ἐπειδὰν ἀφίκῃ.

He said he would see you when you came = ὁψεσθαι σέ ἔφη ἐπειδὴ ἀφίκοιο (or, vivid, ἐπειδὰν ἀφίκῃ).

Often in direct speech too, after a conjunction = "until,"

in historic sequence, the Greeks use the indefinite optative to mark the thought of the subject of the main verb :

ἔμενον ἔως ἀφίκοιο = I was waiting till you came.

The thought in "my" mind was, "I am waiting till you come," *μένω ἔως ἂν ἀφίκη*.

"As soon as"; Definite, *ἐπειδὴ τάχιστα*, followed by indic.

Indefinite, *ἐπειδὰν τάχιστα*, with subj.
in primary sequence.

ἐπειδὴ τάχιστα, with optat.
in historic sequence

(or, vivid, *ἐπειδὰν τάχιστα*,
with subj. in historic
sequence).

CHAPTER XXV

EXPLANATORY TO EXERCISES XXXIII AND XXXIV

52. *πρίν*, before, until.

In an ordinary affirmative statement, *πρίν* is followed by infinitive, with acc. as subject of the subordinate sentence; but if the subject to the infin. is the same as that of the main verb it will be nominative, if expressed (cp. § 38).

You are finding fault before you know the matter = *μέμφει πρὶν μαθεῖν τὸ πρᾶγμα* (the subject to *μαθεῖν*, if expressed, would be *αὐτός*).

I stood up before he drank = *ἀνειστήκη πρὶν αὐτόν πιεῖν*.

53. *πρίν* is only followed by a finite construction after a negative or quasi-negative in the main clause. A quasi-

negative is something equivalent to a negative, i.e. a word like "scarcely" or "hardly," or exists where the clause is in the form of a question expecting a negative answer.

Rules for *πρίν* with a finite construction:

1. If the statement refers to a definite point in past time, the indicative follows *πρίν*:

οὐκ γέδει τοῦτο πρὶν ἔπαθεν = He did not know this till he suffered it.

τίς ποτε σοφώτερος ἐγένετο πρὶν ἔπαθεν; = Whoever became wiser till he suffered?

2. If the main verb is in a primary tense, *πρὶν ἀν* with subj. (indefinite construction) may be used:

οὐκ ἀφήσω σε πρὶν ἀν λέξης τοῦτο = I will not let you go till you tell me this.

3. After a main verb in a historic sense, the historic sequence of the above (i.e. optat. without *ἀν*) may be used, as denoting the purpose or expectation in the mind of the subject of the main verb:

I did not let you go till you told = *οὐκ ἀφῆκά σε πρὶν λέξεις*.

The thought in "my" mind was = *οὐκ ἀφήσω σε πρὶν ἀν λέξης*.

In indirect statement, the verb after *πρίν* follows the regular rule for verbs in subordinate sentences (see § 49).

Notice, however, that infinitives after *πρίν* will not change.

Past indicatives after *πρίν* should be done vividly.

πρὶν ἀν with subj. remains the same, if reported in primary sequence, and when reported in historic sequence may either remain the same (vivid construction), or drop *ἀν* and change to optat.

πρίν with optat. in the actual words does not change when it becomes reported.

CHAPTER XXVI

EXPLANATORY TO EXERCISE XXXV

54. *Conditional Sentences.* A.

A. Sentences with indicative in the apodosis or main sentence.

In these, the main sentence states something that does, or will, or did, happen, as a fact. The protasis (the dependent clause), which states the condition, also has its verb in the indicative.

Thus :

If you say this, you are wrong = $\epsilon\imath\tau\omega\hat{\nu}\tau\alpha\lambda\acute{e}g\epsilon\imath s$, $\acute{a}m\alpha\tau\acute{a}n\epsilon\imath s$.

If you said this, you were wrong = $\epsilon\imath\tau\omega\hat{\nu}\tau\epsilon\lambda\acute{e}\xi\epsilon\imath s$, $\acute{a}m\alpha\tau\acute{a}r\tau\epsilon\imath s$.

The tenses in each clause need not be the same if the sense allows a difference ; thus :

If you did wrong, you will be punished = $\epsilon\imath\tau\omega\hat{\nu}\tau\eta\acute{d}\acute{i}k\eta\sigma\epsilon\imath s$, $\acute{d}\acute{i}k\eta\eta\acute{d}\acute{o}s\epsilon\imath s$.

Where the apodosis is future, the protasis admits two constructions :

If you say this, you will be wrong = (1) $\epsilon\imath\tau\omega\hat{\nu}\tau\lambda\acute{e}\xi\epsilon\imath s$, $\acute{a}m\alpha\tau\acute{a}r\tau\acute{h}\sigma\epsilon\imath s$, or (2) $\acute{e}\grave{a}n\tau\omega\hat{\nu}\tau\lambda\acute{e}\xi\gamma s$, $\acute{a}m\alpha\tau\acute{a}r\tau\acute{h}\sigma\epsilon\imath s$.

Commands refer to future time, so if a command has a protasis with it, referring to what is to take place at the same time as the action commanded, treat it accordingly ; thus :

Do this, if you can = $\tau\omega\hat{\nu}\tau\pi\rho\acute{a}\xi\epsilon\imath s$, $\epsilon\imath\delta\acute{u}n\acute{h}\sigma\epsilon\imath s$ (or $\acute{e}\grave{a}n\delta\acute{u}n\acute{h}\sigma\gamma$).

This is better than *εἰ* with pres. indicat., which would mean "if you can now." You want to say, "do this if you find you can when you try."

In conditional sentences the proper negatives to the apodosis are *οὐ* and its compounds, to the protasis *μή* and its compounds.

CHAPTER XXVII

EXPLANATORY TO EXERCISE XXXVI

55. Conditional Sentences. B.

B. Sentences in which the apodosis states what might or would happen, or what might have or would have happened.

(a) You would be wrong if you said this (at any time) = ἀμαρτάνοις ἀν *εἰ τοῦτο λέγειας*.

(b) You would be wrong if you said this (now, but you do not) = ἡμάρτανες ἀν *εἰ τοῦτο ἔλεγες*.

(c) You would have been wrong if you had said this (then, but you did not) = ἤμαρτες ἀν *εἰ τοῦτο ἔλεξας*.

The imperfect indic. with *ἀν* may also mean "would have been doing," continuous action in past time; whereas aorist indic. with *ἀν* means "would have done," complete action in past time. Thus we can have impf. indic. with *ἀν* in apodosis, and impf. indic. in protasis, in such a sentence as—

If you had been living then, you would have been a slave = *εἰ τότε ἔζης, δοῦλος ἀν ἥσθα*.

A sentence dependent on a verb in optat. with *ἄν* is treated as in historic sequence ; thus :

If you told them who you were, they would be angry =
εἰ λέγατις ὅστις εἴης ὄργιζουντο ἄν.

CHAPTER XXVIII

EXPLANATORY TO EXERCISE XXXVII

56. *Causal Sentences.*

“As,” “since” = *ώς*, *ἐπεί*, *ἐπειδή*; sometimes also *ὅτε*, *ὅπότε*.

“Because” = *ὅτι*, *διότι*.

If the reason is given as a fact, the indicative mood follows the causal particle, the tense being determined by the sense :

ἐτιμήθη ὅτι ἐνίκησεν = He was honoured because he conquered.

τιμάται ὅτι ἀγαθός ἔστιν = He is honoured because he is brave.

ἔπει οὐκ ἐπραξαν ταῦτα δίκην ἔδοσαν = As they did not do this they were punished.

ὅτε ταῦτα οὕτως ἔχει, προσήκει ἀπιέναι = As this is so, it is best to go away.

In past statements, if the reason is not guaranteed by the writer as an actual fact, but is presented as the motive of action on the part of somebody in the narrative, the verb after *ὅτι* or *διότι* is optative ; thus :

ἐκάκιζον αὐτὸν ὅτι δειλὸς εἴη = They reviled him for being a coward.

The optative gives the reason of the people in the story for reviling "him." "He" might have been a brave man all the same.

If ὅτι δειλὸς ἦν were written, it would mean that he really was a coward, and they reviled him accordingly.

CHAPTER XXIX

EXPLANATORY TO EXERCISE XXXVIII

57. *Concessive Sentences.*

A. "Although" may be rendered by *καίπερ* with a participle in agreement with a word in the main clause:

σὺ παύσει, καίπερ ὡμὸς ὅν τον ἄγαν = You will be checked, although you are all too fierce.

If the participle cannot be made to agree with a word in the main sentence, the genitive absolute must be used:

καίπερ θέρους ὅντος, πυρὶ χρώμεθα = Though it is summer, we are using a fire.

Notice that the present participle expresses an action being done at the same time as the action of the main verb. Hence, if the principal verb is in a past tense, the present participle, if turned into a subordinate sentence in English, will be done by an imperfect:

πυρὶ ἐχρώμεθα, καίπερ θέρους ὅντος = We used a fire, though it was summer.

ἐπειθάρχοντα αὐτῷ καίπερ ἀπόντι = They obeyed him though he was absent.

B. "Although" or "even if" can also be rendered by using ἔάν, εἰ, with καί (placed before or after), following the rules for conditional sentences as stated, §§ 54, 55; and by οὐδ' ἔάν, οὐδ' εἰ, μηδ' ἔάν, μηδ' εἰ, supposing the main clause is negated:

ἢν καὶ νῦν ἵπειδῶμεν πῶς ἀμεινον ἔξομεν; = Even if we give in now, how shall we be better off?

οὐδ' εἰ τὴν γῆν ἐσῆλθον, οὐδυνήθησαν ἀν χειρώσασθαι αὐτήν = Even if they had entered the country they would not have been able to subdue it.

μηδ' εἰ πάνυ μῶρός ἐστι κάκιζε τὸν ὠφελήσαντα = Do not abuse one who has helped you, even if he is very foolish.

CHAPTER XXX

EXPLANATORY TO EXERCISE XXXIX

58. *Participles as alternatives to Subordinate Sentences.*

1. *Substantival.*

In indirect statement (as object) after such verbs as οἶδα, ἀκούω, etc.; see § 41.

2. *Adjectival.*

Used with the article as equivalent to relative clause:

οἱ τοῦτο φρονοῦντες πολλοί εἰσιν = Those who think this are many.

Negative, if definite, οὐ; if indefinite, μή:

οἱ οὐ βουλόμενοι = Those (particular) persons who do not wish.

οἱ μὴ βουλόμενοι = Such persons as do not wish.

3. *Adverbial.*(a) *Temporal:*

τοῦτο πράττων διεφθάρη = While doing (*or*, While he was doing) this, he was destroyed.

τοῦτο πράξας ἀπῆλθε = After doing this (*or*, When he had done this), he went away (*or*, He did this, and went away).

Negative, *οὐ*.

(b) *Final, often with ὡς:*

ἥλθε λυσόμενος τὴν θυγατέρα = He came to release his daughter.

ἀπῆλθον ὡς ὁψόμενοι τὸν τόπον = They went away to see the place.

Negative, *οὐ*.

(c) *Causal, often with ἅτε or ὡς:*

ἔφοβεῖτο ἵδων τὸν κίνδυνον = He was afraid as he saw the danger.

ἐκάκιζον αὐτὸν ὡς αἴτιον ὅντα = They reviled him as being to blame.

Negative, *οὐ*.

(d) *Concessive (see § 57 A).*(e) *Conditional, equivalent to protasis:*

τοῦτο δρῶν πανούργος ἂν εἴης = If you did this you would be a villain.

Negative, *μή*:

μὴ τοῦτο δράσας ἥμαρτες ἂν = If you had not done this, you would have been wrong.

Note.—In these adverbial uses, if the participle cannot be made to agree with a word in the main sentence, it should be put in the genitive absolute:

τούτων οὐτας ἔχόντων οἱ πολέμοι ἀπῆλθον = As these things were so the enemy went away.

τοῦ στρατηγοῦ νοσούντος οἱ στρατιῶται ἐν ἀθυμίᾳ ἦσαν =
While the general was ill the soldiers were downcast.

But,

τοῦτον πράξαντα ταῦτα ἀπέκτειναν = They killed him as he had done this.

τούτῳ ἤκουντι ἐλέξαν ταῦτα = When he came they told him this.

CHAPTER XXXI

EXPLANATORY TO EXERCISE XL

59. Construction after verbs of fearing.

1. Fears with regard to the future:

I am afraid he will φοβοῦμαι μὴ In primary sequence
come (or, of his ἔλθῃ the verb of fearing
coming) is followed by μὴ

2. Fears with regard to the present or past :

I am afraid you are making a mistake	δέδοικα μὴ ἀμαρτάνεις	Here indicative is used, as showing that what is feared is a fact that is happening or has happened; not one that <i>might</i> happen.
I am afraid you were wrong	δέδοικα μὴ ἡμαρτεῖς	
I was afraid you were wrong	ἐφοβούμην μὴ ἡμαρτεῖς	

This is much rarer than the previous use.

The negative *οὐ* (and its compounds) may be used after *μῆ* in 1 and 2 :

φοβοῦμαι μὴ οὐκ ἔλθῃ = I am afraid he will not come.
δέδοικα μὴ οὐκ ὁρθῶς ἔχεις = I am afraid you are not right.

3. Fears about the course of action to be adopted.
Here the infinitive (prolative) is used :

I am afraid to do this = φοβοῦμαι τοῦτο ποιεῖν.

CHAPTER XXXII

EXPLANATORY TO EXERCISE XLI

60. *Extension of Final Construction.*

After verbs of striving, contriving, and the like, the following construction is used :

They are striving to conquer	πράττουσιν ὅπως νικήσουσι	In primary sequence the principal verb is followed by <i>ὅπως</i> with the fut. indicative.
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They strove to win *ἐπραττον ὅπως* In historic sequence
 νικήσουσι (*or,*
 νικήσουεν) the same construction, vivid, is
 preferred; though
 fut. optat. is permissible.

The verbs commonly used with this construction are, besides *πράττω*, “strive,” “act so that,” “arrange,” *ἐπιμελοῦμαι* (-έομαι) and *φροντίζειν*, “take care,” *εὐλαβοῦμαι* (-έομαι) and *φυλάττομαι*, “take precautions,” and, more rarely, *παρασκευάζω*, “arrange.”

The negative with *ὅπως* is *μή*.

This construction may also follow a word implying fear or misgiving in regard to the future.

An imperative meaning “strive” or “take care” is often understood but not expressed before *ὅπως* or *ὅπως μή* with future indicative :

ὅπως ἔσεσθε ἀνδρες ἀγαθοί = Quit you like men! (lit. Take care to be brave men).

ὅπως μὴ φεύξεσθε = Mind you don’t run away.

Such expressions are strong commands.

CHAPTER XXXIII

EXPLANATORY TO EXERCISE XLII

61. *μή* with Infinitive after Verbs containing a Negative Notion.

The verbs “prevent,” “hinder” (*κωλύω*) and “deny” (*ἀρνοῦμαι*, -έο-) are followed by an infinitive with *μή*. Thus :

I prevent you from going = $\kappa\omega\lambda\bar{u}\omega\ \sigma\epsilon\ \mu\bar{\eta}\ i\acute{e}vai.$
 I deny that I fell = $\grave{a}\rho\nu\bar{o}\bar{u}\mu\bar{\alpha}\iota\ \mu\bar{\eta}\ \pi\epsilon\sigma\bar{e}\bar{i}\nu.$

The reason for having $\mu\bar{\eta}$ with the infinitive is that the effect of these words is negative; thus “prevent” = get in somebody’s way so that he does *not* do something; and “deny” = make a negative statement to the effect that something is *not* the case.

If the main verb is itself negated, $o\bar{v}$ must be inserted after $\mu\bar{\eta}$:

I do not prevent you from going = $o\bar{v}\ \kappa\omega\lambda\bar{u}\omega\ \sigma\epsilon\ \mu\bar{\eta}\ o\bar{v}\bar{k}\ i\acute{e}vai.$

I do not deny that I fell = $o\bar{v}\bar{k}\ \grave{a}\rho\nu\bar{o}\bar{u}\mu\bar{\alpha}\iota\ \mu\bar{\eta}\ o\bar{v}\ \pi\epsilon\sigma\bar{e}\bar{i}\nu.$

The same rule applies where the main clause is virtually negative, *i.e.* where it is in form of a question expecting a negative answer, or where it is qualified by such a word as “hardly,” “scarcely”:

$\tau\acute{i}s\ \sigma\epsilon\ \kappa\omega\lambda\bar{u}\epsilon i\ \mu\bar{\eta}\ o\bar{v}\bar{k}\ i\acute{e}vai;$ = Who prevents you from going? (Nobody.)

CHAPTER XXXIV

EXPLANATORY TO EXERCISE XLIII

62. Conditional sentences in indirect speech follow the rules already given for compound sentences in indirect speech (§§ 35, 40, 41, 42).

Remember the apodosis is the main clause and the protasis is the subordinate clause.

Instances will be given where conditional sentences of the forms given (§§ 54, 55) fall into indirect statement.

Thus, taking first those which have indicative in apodosis (Class A):

(a) Direct words—You are wrong if you say this =
ἀμαρτάνεις εἰ τοῦτο λέγεις.

Indirect—

Primary Sequence.

He says He knows	that you are wrong if you say this,	<i>ἀμαρτάνειν σὲ φησιν,</i> <i>λέγει ὅτι ἀμαρτάνεις,</i> <i>οἴδε σὲ ἀμαρτάνοντα</i>	} <i>εἰ τοῦτο</i> } <i>λέγεις.</i>
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Historic Sequence.

He said He knew	that you were wrong if you said this,	<i>ἀμαρτάνειν σε ἔφη,</i> <i>ἔλεξεν ὅτι ἀμαρτάνοις</i> <i>(or, vivid, ἀμαρτάνεις),</i> <i>γῆδει σε ἀμαρτάνοντα</i>	} <i>εἰ τοῦτο</i> } <i>λέγοις</i> } <i>(or, vivid,</i> } <i>λέγεις).</i>
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(b) Direct words—You will be wrong if you say this =
ἀμαρτίσει εἰ τοῦτο λέξεις (or, ἐὰν τοῦτο λέξῃς).

Indirect—

Primary Sequence.

He says He knows	that you will be wrong if you say this,	<i>ἀμαρτήσεσθαι σέ φησιν,</i> <i>λέγει ὅτι ἀμαρτίσει,</i> <i>οἴδε σε ἀμαρτησόμενον</i>	} <i>εἰ τοῦτο</i> } <i>λέξεις (or,</i> } <i>ἐὰν τοῦτο</i> } <i>λέξῃς).</i>
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Historic Sequence.

He said He knew	that you would be wrong if you said this,	<i>ἀμαρτήσεσθαι σε ἔφη,</i> <i>ἔλεξεν ὅτι ἀμαρτήσοιο</i> <i>(or, vivid, ἀμαρτίσει),</i> <i>γῆδει σε ἀμαρτησόμενον</i>	} <i>εἰ τοῦτο</i> } <i>λέξοις (or,</i> } <i>vivid, λέξεις),</i> } <i>ορ, εἰ τοῦτο</i> } <i>λέξεις (or,</i> } <i>vivid, ἐὰν</i> } <i>τοῦτο λέξῃς).</i>
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(c) Direct words—If you said this you were wrong =
εἰ τοῦτο ἔλεξας ἥμαρτες.

Indirect—

Primary Sequence.

He says } that you were ἀμαρτέν σέ φησιν, } εἰ τοῦτο
 wrong if you λέγει ὅτι ἥμαρτες, } ἔλεξας.
 He knows } said this, οἴδε σε ἀμαρτόντα }

Historic Sequence.

After "he said" and "he knew" (*ἔφη* or *ἔλεξε* and *γέδει*), this sentence will run the same as in primary sequence, both in English and Greek.

In Class B, where we find *ἄν* with optat. and with past tense of indicative in the apodosis, the *ἄν* is retained.

(a) Direct words—You would be wrong if you said this =
ἀμαρτάνοις ἄν εἰ τοῦτο λέξεις.

Indirect—

Primary Sequence.

He says } that you ἀμαρτάνειν ἄν σέ φησιν, } εἰ τοῦτο
 would be λέγει ὅτι ἀμαρτάνοις ἄν, } λέξεις.
 wrong if you οἴδε σε ἀμαρτάνοντα ἄν }

Historic Sequence.

After "he said" and "he knew" (*ἔφη* or *ἔλεξε* and *γέδει*), both the English and the Greek for this sentence remain the same as in primary sequence.

(b) Direct words—You would be wrong (now) if you said this = *ἥμάρτανες ἄν εἰ τοῦτο ἔλεγες.*

Indirect—

Primary Sequence.

He says } that you ἀμαρτάνειν ἄν σέ φησιν, } εἰ ἔλεγες
 would be λέγει ὅτι ἥμάρτανες ἄν, } τοῦτο.
 wrong if you οἴδεν ἀμαρτάνοντα ἄν σε }

• *Historic Sequence.*

After "he said" ($\epsilon\phi\eta$ or $\epsilon\lambda\epsilon\xi\epsilon\nu$), "he knew" ($\gamma\delta\epsilon i$), both the English and the Greek for this sentence remain the same as in primary sequence.

This form also holds good when the direct words = If you had been saying this you would have been in the wrong.

(c) Direct words—You would have been wrong if you had said this = $\eta\mu\alpha\rho\tau\epsilon s \ \ddot{\alpha}n \ \epsilon i \ \tau\omega\dot{\nu}\tau o \ \epsilon\lambda\epsilon\xi as$.

Indirect—

Primary Sequence.

He says He knows	that you would have been wrong if you had said this,	$\dot{\alpha}\mu\alpha\rho\tau\epsilon\dot{\iota}\nu \ \ddot{\alpha}n \ \sigma\acute{e} \ \phi\eta\sigma\iota\upsilon,$ $\lambda\acute{e}y\epsilon i \ \ddot{\sigma}t\iota \ \eta\mu\alpha\rho\tau\epsilon s \ \ddot{\alpha}n,$ $\sigma\ddot{\delta}\acute{e} \ \sigma\epsilon \ \dot{\alpha}\mu\alpha\rho\tau\acute{o}\nu\tau\alpha \ \ddot{\alpha}n$	$\left. \begin{array}{l} \epsilon i \ \tau\omega\dot{\nu}\tau o \\ \epsilon\lambda\epsilon\xi as. \end{array} \right\}$
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Historic Sequence.

After "he said" ($\epsilon\phi\eta$ or $\epsilon\lambda\epsilon\xi\epsilon$) and "he knew" ($\gamma\delta\epsilon i$), no change.

In putting conditional sentences, when in indirect speech, from English into Greek, you must find out the actual words used and then put into Greek according to the principles illustrated in the examples.

In such a sentence as "He said he would see you if he came," you must decide for yourself whether the actual words were "I shall see you if I come," or "I should see you if I came." As far as the English goes the actual words might be either of these two sentences. In such a case you must choose the form you think best, and translate accordingly.

CHAPTER XXXV

63. *οὐ* and *μή*

The following is a summary of the uses of the negatives:—

Simple	<i>οὐ</i>	<i>μή</i>	= not
Compound *	<i>οὐδείς</i>	<i>μηδείς</i>	= nobody
	<i>οὐδέ</i>	<i>μηδέ</i>	= and not
	<i>οὐπότε</i>	<i>μήποτε</i>	= never
	etc.		etc.

In Statements—

Direct: *οὐ φοβοῦμαι* = I am not frightened.

Indirect: *εἰπον ὅτι οὐ φοβούμην* = I said I was not frightened.

N.B.—Notice that *οὐ* precedes *φημί*, *οἶδα*, and *οἶμαι*:

οὐκ ἔφη στρατηγεῖν = He said he was not general.

οὐκ γέδη αὐτὸν παρόντα = I did not know he was present.

In Prohibitions—

Direct: *μὴ φοβηθῆς* = Do not be frightened.

Indirect: *εἰπον αὐτοῖς μὴ φοβεύσθαι* = I told them not to be frightened.

* Note that a compound negative after a simple loses its negative force:
οὐκ εἶδον οὐδένα = I did not see *μὴ κτείνης μηδένα* = Do not kill anybody.

But a simple negative after a compound keeps its negative force:

οὐδείς οὐκ εἶδε = There was no one who did not see.
= Everybody saw.

οὐ, οὐδεῖς, etc.

μή, μηδεῖς, etc.

With Infinitive as verb-noun and proative :

αἰσχρόν ἔστι μὴ εἰδέναι τοῦτο = It is disgraceful not to know this.

τὸ μὴ ἰδεῖν = Lack of sight.

In Questions—

Direct : *δρ' οὐ τέθνηκεν* ;
= Is he not dead ?

Indirect : *ἡρώτων εἰ οὐ τεθνήκως εἴη* = I asked whether he was not dead.

Direct : *ἄρα μὴ τέθνηκεν* ;
= Surely he is not dead ?

In "deliberative" questions :

μὴ ἀποκρίνωμαι ; = Am I not to answer ?

Indirect : *ἢ πόρουν πότερον ἀποκρινάμην η μή* = I was in doubt whether to answer or not.

In Final Sentences—

Where purpose is expressed by future participle :
ἀπῆλθεν ὡς οὕποτε ἀνελευσόμενος = He went away intending never to return.

After *ἴνα*, *ὡς*, *ὅπως* :

ἀπῆλθεν ὅπως μηδεὶς ὥρψῃ αὐτόν = He went away that nobody might see him.

In Consecutive Sentences—

Where "Actual" Result is expressed :

ἀπεστιν ὡστε οὐδεὶς μέμνηται αὐτοῦ = He is away, so that nobody remembers him.

Where "Natural" Result is expressed (§ 23) :

τοσοῦτον χρόνον ἀπῆν ὡστε μηδένα μεμνῆσθαι αὐτοῦ = He was away long enough for all to forget him.

οὐ, οὐδεῖς, etc.

μή, μηδεῖς, etc.

In Temporal Sentences—

Definite :

ἐπειδὴ οὐκέτι ἦν σιτία,
ταλαιπώρως εἰχον = When
there were no longer any
provisions, they suffered.

Indefinite :

(N.B.—μή and its com-
pounds are used in all in-
definite clauses, not only the
temporal.)

ἀχθέσεσθε ἐπειδὰν μηκέτι
σιτία ὑμῖν γένηται = You will
be annoyed when you no
longer have food.

In Relative Sentences—

Definite, with Indic. :

ἔκτειναν τὸν ἄνδρα ὃν οὐκ
ἔφιλησαν = They killed the
man whom they did not like.

Indefinite, with Indic. :

ἄ μὴ οἶδα, οὐδὲ οἴομαι εἰδέ-
ναι = The sort of things I
know not, I do not either
think I know.

With the ordinary inde-
finite construction (§ 50) :

κτείνοντιν ὅντινα ἀν μὴ
φιλῶσιν = They kill any one
they do not like.

In Conditional Sentences—

In Apodosis :

ἄρ' οὐκ ἀχθέσεσθε ;
= Will you not be vexed ?

In Protasis :

εἰ μηκέτι ὑμῖν σιτία γενή-
σεται ; = If you no longer
have any food ?

In Causal Sentences—

ἢχθοντο διότι οὐκ ἦν σιτία
πορίσασθαι = They were
vexed because it was not
possible to get provisions
(real reason).

οὐ, οὐδεῖς, etc.

μή, μηδεῖς, etc.

In Causal Sentences—

ἐκάκιζον αὐτὸν ὅτι οὐ στρατεύοιτο = They abused him for not taking the field (alleged reason).

With Participles—

A. Unaccompanied by article—

1. Final : see above.

2. Temporal :

οὐχ εὑρὼν ἀπῆλθε = When he did not find it he went away.

3. Causal :

οὐδὲν μαθὼν ἄγροικός ἐστι = As he learnt nothing he is a fool.

4. Concessive :

καίπερ οὐδὲν δρῶντες ἀγαθὸν ἔταινοῦνται = They are praised, though they do not do any good.

Conditional :

μηδὲν μαθὼν ἄγροικος γενήσεται = If you learn nothing you will become a fool.

Concessive—after *εἰ* (*ἢν*)
καὶ, εἰ καὶ (Finite Construction) :

ἢν καὶ νῦν μὴ ἴπενδωμεν πᾶς ἄμεινον ἔξομεν; = Even if we do not give in now, how shall we be better off?

B. Accompanied by article—

οἱ οὐ βουλόμενοι = The (particular) people who do not wish.

οἱ μὴ βουλόμενοι = Such people (indefinite) as do not wish.

PART II

EXERCISES

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SENTENCES

EXERCISE I

1. We commanded.
2. We used to command.
3. They will command.
4. They used to wash.
5. They were slaves.
6. Keep on washing.
7. Let them wash.
8. Soldiers, loose the chains of the prisoners.
9. Cyrus was king over (dat.) the Persians.
10. We never will be slaves.
11. We never were slaves.
12. They were striking.
13. They struck.
14. You will strike.
15. You struck.
16. He did not wash the table.

EXERCISE II

1. The soldiers have not marched.
2. They will march.
3. The general ordered the soldiers to proceed.
4. Soldiers, proceed !
5. Let the children be washed.
6. He will get the prisoners loosed.
7. We got the children washed.
8. Let the chains be loosed.
9. The prisoners were freed : we shall be freed.
10. He travelled : we shall travel.
11. The child has already been washed.
12. The chains of the prisoner will be loosed.

EXERCISE III

1. Write down the five principal tenses of *πειθω* (stem *πειθ-*) and *τειχίζω* (stem *τειχιδ-*).

Put into Greek :

2. The soldiers are being armed.
3. They will be armed.
4. The town was fortified.
5. He conveyed us from the town to the ships.
6. The ships were conveyed into the harbour.
7. They have been wounded.
8. We have thought this.
9. They persuaded me.
10. We shall be pinched with hunger.

11. Who has been wounded ?
12. The city will not be fortified.

EXERCISE IV

1. They have fortified the town strongly.
2. We shall not persuade him to do this instead of you.
3. The enemy are now being pinched with hunger.
4. Did you think this ?
5. They have been conveyed from the mainland to the island.
6. Many of the Greeks have been wounded in the battle.
7. We were persuaded to be conveyed home.
8. Many were thought to be wounded, but they will travel home safe.
9. The soldiers will be conveyed from the harbour in ships.
10. Who thinks this ?
11. Some one thought this.

EXERCISE V

1. Write down the chief tenses of *κόπτω*.
Put into Greek :
 2. He has sent you instead of me.
 3. We have been sent instead of you.
 4. Much time has been wasted.
 5. You wasted much time.
 6. The hill was covered with clouds.

7. He hid the letter.
8. Many letters have been sent from the city.
9. You were injured in the battle.
10. They will be sent from the house to the harbour with you.

EXERCISE VI

1. He knocked at the door with a stick.
2. Some one has been hurt in the house.
3. We were sent in ships to the island.
4. He has left the letter in front of the door.
5. Many will be hurt in the battle.
6. The stick was left in the road.
7. The exiles have been hidden.
8. The Athenians used to send slaves with the boys to school.
9. Many houses were damaged by the tempest.
10. You will cover the statue with a cloak.
11. We shall be left in the house with the strangers.
12. The general ordered the statues to be smashed.

EXERCISE VII

1. Give the principal tenses of *κηρύσσω* and *τάσσω*.
2. We have proclaimed. Having proclaimed.
Having been proclaimed.
3. This has been done by us.
4. These things were done by you.
5. This was confusing us. You have been confused by this. We were confused by the enemy.

6. He will do this with you.
7. These things will never be done.
8. The garland will be plaited.

EXERCISE VIII

1. We have been confused.
2. The harbour will be guarded.
3. The garland was plaited.
4. The cable has been twisted.
5. The soldiers will be drawn up in front of the walls.
6. The army of the Greeks was guarding the temple.
7. We never blocked up the entrances of the harbour.
8. He has arranged many barbarians together with us.
9. We were drawn up in front of the temple.
10. The peace had not been proclaimed from the walls.
11. Ships had been stationed in front of the harbour.

EXERCISE IX

1. A thick cloud covered the hill.
2. The hills had already been covered with thick clouds.
3. My horse is swift.
4. The finest buildings are destroyed by time.

5. The bravest soldiers never boast.
6. The tallest trees have been damaged by a violent storm.
7. The thieves have not been punished by the unjust judge.
8. The swift horse is mine.
9. Our city has been fortified with strong walls.
10. The island guarded by our soldiers will be a useful harbour for our ships.
11. My father's house was damaged by a most violent storm.
12. The general placed soldiers in ambush in a sunken road, where they were out of sight.
13. The soldiers placed in ambush by our general confused the enemy.
14. The Greek general's boys were sent to school with a faithful slave.
15. The soldiers guarding our walls are brave.
16. Our trees are guarded by a dog and will not be damaged by the passers-by.

EXERCISE X

1. Who will signal ?
2. These things have been signalled.
3. This was signalled.
4. You will signal to the soldiers on the island.
5. The corn in the fields was sown in spring.
6. The soldiers in the ships were dispatched to Sicily.

7. They will dispatch the soldiers to the mainland.
8. The heralds had already been dispatched.
9. The Athenians sent a large army in ships.
10. Having signalled this, he proceeded to the camp.
11. Who has wounded my slave (while) sowing corn in the fields ?

EXERCISE XI

1. He will send the men in the house to you.
2. We shall dispatch all the sailors from the harbour.
3. You will announce this to the strangers in the house.
4. These things have been signalled to the soldiers in the camp.
5. The heralds have been sent to the soldiers in the fort.
6. These (men) will be sent from the mainland to the island.
7. The corn was sown in our field.
8. They sowed the corn in the fields in the spring.
9. The heralds dispatched to the army will be conveyed in ships.
10. The corn sown by your slaves has been damaged.
11. The soldiers were thrown into confusion in the camp.

RECAPITULATORY (on EXX. I.—XI.).

1. The snow has already melted.
2. The sun melted the snow on the hills.

3. You will educate your sons well.
4. You were well educated.
5. Have your clothes washed.
6. You stopped writing.
7. Stop writing !
8. Which of your slaves has been educated ?
9. I have had some of them educated.
10. Will you not stop saying this ?
11. We never stopped educating ourselves.
12. You will be surprised at the size of the city.
13. All our soldiers proceeded to the camp on the hill.
14. We used to provide food for the poor citizens.
15. Has food been provided for the sailors in the ship ?
16. Our house will be hidden by the snow.
17. Plait this garland for me.
18. I got my clothes washed.
19. Speak wisely.
20. Has any one done this.
21. By whom has this been done ?
22. Who stole my cloak ?
23. When were the letters written ?
24. When were your trees damaged ?
25. Look at the trees damaged by the storm !
26. Some one dispatched the soldiers from the harbour.
27. Who has been dispatched with our slaves ?
28. Soldiers were dispatched with the slaves on the ship.

29. Many things have been proclaimed in our market-place.

30. We shall announce this victory there.
31. Will you not sow more corn in your fields ?
32. Will you signal to our men ?
33. Has not this been signalled ?
34. The general signalled to us to depart from the island.
35. The trees sown by our ancestors still remain.

EXERCISE XII

1. Write down principal tenses in all voices of *σιγῶ* (-áw), *ποιῶ* (-éw), *πληρῶ* (-ów).

Put into Greek :

2. He does this to honour me.
3. The sailors cut the cable that the ship might start.
4. Soldiers will be stationed here to garrison the city.
5. We did not fear the enemy's numbers.
6. Greeks must not be afraid of the numbers of the barbarians.
7. We were marching to help you.
8. We did many things to honour our general.
9. Many things were done that he might be honoured.
10. They are marching in order to enslave your kinsmen.

EXERCISE XIII

1. The old men were arranged on a hill to view the battle.
2. The soldiers were drawn up in front of the walls that the city might not be enslaved.
3. Keep silence that you may not show this.
4. He kept silence that he might not show anything.
5. Help us, that no one may enslave us.
6. We will do this, that our city may never be enslaved.
7. Plough the fields that you may never be in want of food.
8. The ships have already been manned.
9. We ordered the sailors to man the ships quickly.
10. The citizens wish to honour the brave soldiers.
11. Our general was honoured by all.

EXERCISE XIV

1. He is so cowardly that he is afraid of the dark.
2. They did this that the enemy might not surround them.
3. They marched so swiftly that the enemy did not surround them.
4. The herald commanded the men in the market-place to be silent that he might proclaim this.

5. Nobody was silent, so that the herald did not proclaim this in the market-place.

6. He is so shameless that he takes what he wishes.

7. We shall arrange so large an army in front of the walls that the citizens will be encouraged, and will not be afraid any longer.

8. They marched so quickly that they came to the camp before evening.

9. Some of the barbarians were so fearless as to rush upon the very spears of our phalanx.

10. The Athenians were so skilful in naval fighting as to be masters of the sea for a long time.

11. Who is so fearless that he has never been afraid of anything?

12. They are not the sort of men to flee.

EXERCISE XV

1. The army is not large enough to guard our city.

2. They were not the sort of men to keep silence for a long time.

3. The barbarians surrounded the Greeks, so that the wings were hard pressed and did not escape.

4. He was so afraid of the dark that he was not ever willing to sleep alone.

5. They are so rich as to be never in want of anything.

6. Who does not wish to become so rich as to be never in want ?
7. The entrances of the harbour were guarded so strongly that the enemy were afraid to sail in.
8. Nobody is strong enough to compel a horse to drink against his will.
9. The gods themselves are not strong enough to fight against stupidity.
10. So well did Pericles speak that for some time nobody ventured to speak immediately after him.

EXERCISE XVI

1. The masters compelled the slaves to plough the fields.
2. He was ashamed to take the gift which he asked for.
3. The soldiers were armed that they might take the town.
4. The general started that he might compel the city to do what he commanded.
5. They used to pity us.
6. You used to inhabit a fine town.
7. They used to ask for this.
8. They were wishing to take this.
9. The slaves were compelled to plough the fields that the masters might not be in want of food.
10. Why did you not throw the stone ?
11. The slaves were sewing my garment all day.

EXERCISE XVII

1. They prepared to put the soldiers across the river.
2. He conveyed the soldiers across to guard the island.
3. This was hidden away long ago.
4. The cavalry were stationed in front of the infantry.
5. The Greeks were being cut off and were compelled to retreat.
6. They retreated and drew themselves up in front of the hill.
7. They hid away the sword which you asked for, that you might not take it.
8. You are afraid and do not help us, in order that you yourselves may not be enslaved.

EXERCISE XVIII

1. I was thoroughly deceived by you.
2. The Greeks used to inscribe treaties on pillars.
3. They sent out messengers by night to command the general to retire.
4. You advised me to obey my father.
5. They packed up their baggage and retired on the next day.
6. Thucydides compiled a history of the war in which the Spartans fought against the Athenians.

7. Having collected a quantity of stones and logs, the soldiers brought them together and fortified the place in three days.

8. They observed (impf.) the truce for three months.

9. The charioteer fell out of the car and was entangled in the reins.

10. For two years we lived abroad, but in the third year we retired home.

EXERCISE XIX

1. Give the perfect passive participle of *ράπτω*, *αιτέω*, *θαυμάζω*, *ἀδικέω*, *όρίζω*.

Put into Greek :

2. This stone has been thrown by that boy.

3. He has asked us to send away the strangers from our house.

4. The crown has already been gilded.

5. We have wondered at the number of your mistakes.

6. We have gratified you (dat.) in this (acc.).

7. This had already been announced by the herald.

8. Those ships have been manned for eight days.

9. Our fleet has not yet started from the harbour, but will start in a few days.

10. You have not been wronged by this man in anything (acc. neut.).

11. We have not feared any number of the enemy.

12. Your father does not like that house and will not live in it any longer.

EXERCISE XX

1. Your slave has lied.
2. They have been deprived of their own house.
3. His mother has been sought for, but remains hidden (pf. mid.) in her own house.
4. You have decided to send away this fleet to Sicily.
5. Our general is not yet prepared to start, for his ships have not all been manned.
6. The ambassadors have been entertained by the magistrates in the town-hall.
7. That house has been damaged by the tempest.
8. He has been deceived by his own slave.
9. This poet has been crowned by those citizens.
10. This girl has utterly deceived her own mother.
11. Soldiers and sailors often mend their clothes themselves.
12. His mother did not punish him herself.
13. Tell your children to wash their hands.
14. He threw a stone at his dog and hurt its head.
15. The people have been persuaded by their own leaders to make war against their neighbours; but they will be conquered by them, for their army is larger and stronger.
16. Thucydides himself was once general of the Athenians.

EXERCISE XXI

1. He says that they are doing this.
2. They say that the man will go.
3. They thought that we should do this.
4. He said that you had conquered.
5. They thought that my father knew this.
6. They said that you would conquer.
7. We thought that he would do this in a few days.
8. They thought that my father had done this.
9. He said that the soldiers were prepared to march for twenty days.

10. We thought that our slaves had deceived us.
11. They say that my father has been deprived of his house.
12. Your slave said that the work was finished in one day, but he lied.

EXERCISE XXII

1. After this we thought that we should conquer.
2. He said that he had done this himself.
3. We said that we had been deceived by the orators.
4. He said that he himself would go, but that his own father would come with your brother.
5. He says that we are wrong, but we think that we are right.
6. Who told you that you would be honoured by the magistrates ?

7. We thought that we had announced this to the strangers in the city, but they said that they had heard nothing at all about it.

8. You thought that you would be able to go away, but he said that he would prevent you himself.

9. The general was not willing to start, for he said that some of his soldiers were ill.

10. The ambassadors thought that they would be sent away in a few days with some soldiers, so that nobody might do them any harm.

11. The soldiers said that they had done the work, but that the sailors had received all the honour.

12. They said that the enemy were not strong enough to compel them to retreat.

13. Who has persuaded you that we must block up the entrances of the harbour ?

EXERCISE XXIII

1. He commanded me not to do this, but I said that I should not obey him.

2. We think that this will never be done and that our soldiers will be defeated.

3. He told me not to remain any longer.

4. He said that he should not come with you, but my father told him not to talk nonsense.

5. We thought that our general was talking nonsense, for he told us never to fight by sea.

6. He said that he could not trust these ambassadors, and told us not to be deceived by the enemy's words.

7. My father urged me not to go away for ten days.

8. I think that you are being deceived by your companions.

9. He thought that we should not ever fight by sea.

10. He said that he would see my mother but that she would not know him.

11. The herald said that the people in the market-place made such a noise that they could not hear him.

12. After this battle the general said that now he hoped the soldiers would not be afraid of any number of the enemy.

13. They said that they were not ready to start that night, and asked not to be compelled to leave the camp at once.

14. The Persian satrap promised that he would keep his country friendly for the Greeks.

EXERCISE XXIV

1. He knows that we conquered.

2. He knew that he was wrong.

3. We know that we are often wrong.

4. He knew that he was wrong, but that we were right.

5. Who knows that these soldiers will obey the general?

6. They know that they cannot fight by sea.

7. The general said that he knew the soldiers would not obey him.

8. They knew that they would fight by sea and conquer.

9. He heard that my father was not yet general.

10. I remember that I often have been wrong.

11. He perceived that the soldiers obeyed the general.

12. He saw that he could not do this.

13. We remember that you often see my father.

14. He found out that the enemy would not fight by sea and that he could do nothing.

15. The general told his men to go back to their tents and not talk nonsense.

16. I think that you cannot say that you have never been wrong.

17. He knew that we should not conquer, and that he would never return home.

18. Somebody said that he did not know this, and did not remember that he had ever learnt it.

EXERCISE XXV

1. We thought that he would not prevent us.

2. He acknowledges that he was deceived.

3. They thought that help would never come.

4. They perceive that the city cannot be saved.

5. The citizens said that the best poet should be crowned.

6. The slaves shouted that no one could work all day without rest, and that they would not do any more that evening.

7. My father told me that he heard many people talking nonsense in the market-place.

8. The slave said that he had not broken the bottle, but his master replied that he was a liar and must be punished.

9. The general wrote that he had won a splendid victory.

10. The philosopher acknowledged that he had often made mistakes.

11. Our general said that his ships had not all been manned, and that he was not ready to start yet.

EXERCISE XXVI—Oral

Put into Greek the following Direct questions and then put them as Indirect questions after "He asks" and "He asked":

1. Who is here?
2. What are you doing?
3. Where do you live?
4. How large is the ship?
5. What sort of a man is he?
6. Where is he going?
7. How did you come?
8. When will this happen?
9. Whom do you like?
10. What are you hoping for?
11. How are we to do this?
12. Where am I to go?

13. To whom am I to say this ?
14. What am I to announce ?
15. Where are we to sail to ?
16. Which of the two am I to believe ?
17. Are we to speak or be silent ?
18. Which of these men are we to choose ?
19. Shall we stay or depart ?
20. Why is the king vexed ?

EXERCISE XXVII

1. The soldiers asked why their generals were waiting so long a time.
2. Who knows whether he will still live another day ?
3. Nobody could tell me which way to go.
4. I will tell you what to look for.
5. I am in doubt whether to go to Athens or to Corinth.
6. The Governor asked the sailor where he had sailed to and what he had seen.
7. The Phoenicians said that they tried to sail round Libya in order to find out how big it was, but at last their ship stuck in shallow water and they had to return.
8. He could not say which of the two houses he liked best.
9. Many travellers have wondered why Homer called the Ethiopians blameless.
10. We did not know whether our general was safe.

11. They asked what kind of a country this was.
12. The spectators soon saw how the battle would end.
13. For a long time he doubted whether to invade the country or remain as an exile with the barbarians.
14. The countryman said he did not know which of the speakers spoke the truth, and which of them he was to believe.

EXERCISE XXVIII

1. When Cleon spoke against Nikias many were angry.
2. When darkness came on they ceased fighting (partic.).
3. They fought till darkness came on.
4. When Persephone was stolen, her mother Demeter mourned for a very long time, and did not cease from her grief until her daughter was restored.
5. They would not eat till they knew their leader was safe.
6. When you came back according to your promise I was glad.
7. I will wait while you write this letter.
8. I waited in front of the doors of the house till you had written these words.
9. The runner could not stand for some time when he finished the race.
10. The slave said that everything had been done according to instructions, but while he was speaking my neighbour came and told me he was lying.

11. While you were away your dog was very sad, and was not glad till you came home again.

12. Since you went away from home nothing fresh has happened.

13. I was annoyed when you said so much against my brother.

14. When they ceased fighting, night came on.

15. When the Persian king told the Greeks to give up their arms to him, they replied that he must give them breakfast first.

16. Miltiades conquered the Persians in the battle at Marathon when they invaded Greece.

17. Themistocles envied him so much that he used to walk about the streets at night while the other citizens were sleeping.

18. He could not keep quiet till he had won as great a victory as Miltiades.

EXERCISE XXIX

1. The magistrates told us to keep the laws we had.

2. They said that the work they were doing was very difficult.

3. The general wrote that he stopped fighting when night came on.

4. The magistrate told the citizens that while they were sleeping he was working.

5. His brother said that he was happier when he was living in a larger house.

6. The runner said that he could not stand when he had finished the race.

7. The magistrate ordered the younger men to draw themselves up on the walls to protect the city.

8. The herald said that when he tried to speak the men in the market-place made a noise.

9. We knew that the ambassadors from the king who promised us money were deceiving us.

10. The Athenians used to assert that they had sprung from the land on which they lived.

11. One of the generals told the others that while they were prating he was working.

12. Who told you that I fled when the battle began?

13. The admiral saw that he could attack the enemy while they were manning their ships.

14. Your mother acknowledged that she was not happier when she was richer.

15. Some wise man has said that those who live in glass houses should not throw stones.

16. Some one informed Miltiades that the Persians at Marathon had sent away most of their cavalry to fetch fodder, and when he heard this he commanded his soldiers to advance at the double.

EXERCISE XXX

1. Your mother will like whatever you give her.

2. The orator who was trying to talk about Titinius kept on stammering.

3. Clearchus smote any one whom he saw idling.
4. Whoever stands in front of this door and does not hide will be hit by the enemy's missiles.
5. Whoever died for his country was counted happy.
6. That man, of whom you were speaking, is now dead.
7. Any who fall will be trampled by the cavalry.
8. Whoever reads that book which I have given you will enjoy it.
9. Those who could not rise up were trampled on.
10. Wise men are happy wherever they are: and yet he who has never been unhappy is probably a fool or conceited.
11. Those who write their names*on walls are justly named fools by those who see them.
12. When boys are brought to an examination, some write whatever they can, others cannot write what they really know.
13. The man that hath no music in his soul is fit for treasons, stratagems, and spoils.

EXERCISE XXXI

1. Runners often cannot stand when they have finished their race.
2. Brasidas made friends wherever he went.
3. The orator who stammers is almost speechless whenever he tries to talk about Titinius.
4. Whenever you have made a mistake (aor.) and

it is corrected, try to remember what you ought to have written.

5. When these words were written, men still wondered whenever they saw carriages moving without horses.

6. You bring back the most wonderful tales wherever you come from.

7. The soldiers who were dispatched against that city at once did whatever the general commanded.

8. When the Athenians once built a fort in their enemies' country, having no mortar they fitted in the stones as each would go.

EXERCISE XXXII

1. I shall not praise whatever you write.
2. He will not see us when we come.
3. I will not let you go till you bless me.
4. Pack your baggage when the signal is given (= "when he signals").
5. I shall not eat anything till I hear you are safe.
6. Your dog will not be sad any longer when he sees you again.
7. We will fight till darkness comes on and we cannot see.
8. Fight as long as you can hold out.
9. The dogs will be quiet as long as they are not hungry.
10. They thought that we should not rest as long as our enemies were here.

11. You can see that the child will not be happy till he gets what he wants.

12. Cowards speak most bravely as long as they are not fighting.

13. The magistrate asked the assembly to wait till the soldiers came.

14. I told him that I would wait at the door till I saw him.

15. He ran till he could no longer stand.

16. Our dog kept howling till we allowed him to enter.

17. When there was a noise, this orator used to begin speaking softly till the crowd were silent.

18. The Athenians fought by sea till the Persians no longer dared to oppose them.

19. Our soldiers were so brave that when they were surrounded by the barbarians they did not give in, but fought till not a single man was left.

EXERCISE XXXIII

1. Before a man can be an athlete, he must train.
2. Tell me what you can before you depart.
3. We had to go before we could find out what to do.
4. You have only told me what I knew before you spoke.

5. The signal was given before all the conspirators were ready.

6. They tried to cut down the bridge in front of the town before the enemy arrived.

7. All the soldiers who had been defeated were surrounded before they could see where to retire.
8. It will not be dark till you arrive.
9. Do not go away till you have told me all that you know about this.
10. The Athenians were not strong on the sea before Themistocles persuaded them to make a large number of ships.
11. The prisoners escaped before any one could stop them.
12. We cannot cut down the bridge before the enemy arrive.
13. They could not get the town fortified before the enemy attacked them.
14. The flute-player would not go away till the philosopher gave him three obols.
15. A man cannot be an athlete till he trains.
16. How can I know what you have done till you tell me?
17. Scarcely anybody believed that our soldiers were defeated till the actual fugitives arrived.
18. Demeter sought for Persephone everywhere, and could not rest till she found out where she had gone.

EXERCISE XXXIV

1. The Greeks thought that men had no fire till Prometheus brought it for them from heaven.
2. The soldiers perceived that they could not cut down the bridge before the enemy arrived.

3. One of our best writers says that he hated Greek till he began to read Homer's poems.

4. The orator asked who would wait till the river ran dry or the hills became level, and did not expect that anybody would answer, but a certain rustic shouted out, " Nobody ! "

5. It was announced that our soldiers did not cease fighting till night came on.

6. The philosopher declared that he never used to work before he had had breakfast, and that he was not going to begin then.

7. The old woman told the boy never to enter the water till he could swim.

8. They scarcely waited till they heard the trumpet, but rushed against the enemy as soon as they saw them.

9. Do you think that you can run well before you have trained ?

10. Remember not to go away till you have done what I ordered.

EXERCISE XXXV

1. If you come home I shall see you.

2. If our general gave this order we must start at once.

3. If you can, bring me back something when you return.

4. He will smite you if you do not go away.

5. I will not tell him this, if you do not wish (it).

6. If I did what you say, call me villain.

7. All is lost if this is true.
8. If they did not catch our messenger they will not know what we are plotting, and cannot punish us.
9. You must be punished, if you did not do what the magistrates commanded.
10. Nobody is to bathe in the river if he has not learnt to swim.
11. If we do not cut down the bridge the enemy will take our city.
12. Try to find the ring I lost in the market-place yesterday if you go to town to-day.

EXERCISE XXXVI

1. If I did this, you would call me villain.
2. If the general commanded (it), we should start at once.
3. He would have told you this, if he had known that you were faithful.
4. Nobody would have gone away if the general had not given this order.
5. If Xenophon were living now, he would not be out of place (adj.).
6. If Nikias had not been ill when he was general at Syracuse, Athens perhaps would not have been destroyed.
7. Would you not be punished if you were disobedient?
8. If I borrowed money from you this month, I should repay it in fifteen days.

9. If you do not punish your dog when he is disobedient, he will never learn to do what you wish.

10. If we had been living in a larger house we should have been able to receive more guests.

11. If you will tell me what you require I will bring it home from town.

12. The citizens would be encouraged if they could see our soldiers drawn up in front of the walls.

13. If the barbarians had not surrounded our soldiers they would not have conquered.

14. If you have not sown corn in your field this winter, do not expect to have a harvest in the summer.

15. If the citizens knew who was trying to speak to them they would not go on shouting.

16. I would show you where our camp is, if those hills were not covered with clouds.

17. What would the ancient Greeks have thought, if a ship had put into their harbour, moving without sails or oars ?

EXERCISE XXXVI

Supplementary

1. If you considered what you were doing you would act differently.

2. If I had served God as diligently as I did my king, He would not have left me in my old age.

3. If this man were not a fool he would be a knave.

4. We should never have been conquered if our general had survived.
5. Should we all be equally rich if we were all equally skilful in business?
6. Our king would not be reigning now if he had been defeated in that battle.
7. If you had not disobeyed those who advised you most wisely, you would not have suffered so great a calamity.
8. If a man reported that he had himself seen pigs with wings, nobody would believe him.

EXERCISE XXXVII

1. I must stop talking as you are making a noise and do not listen.
2. As the general was defeated, he was punished.
3. Since the night was fine, the soldiers required no tents.
4. As you were ill, nobody blamed you for not doing this.
5. The slaves played, as their master was away.
6. He was appointed king, as he had always given the best advice.
7. Socrates was a good man, but was put to death by the Athenians for corrupting the manners of the young.
8. The soldiers liked to fight under the command of Clearchus, because his face was so fierce in danger.
9. They were compelled to retreat because they no longer had sufficient provisions.

10. The magistrate said that the bridge must be cut down, as the enemy were approaching the city.

11. They could not see where the thief had gone, because so many people passed by the house that they rubbed out his footprints.

12. They deserted from the king as soon as they could, because he had treated them so cruelly.

EXERCISE XXXVIII

1. When the Athenians were besieging Syracuse, Nikias did not cease to act as general, though he was ill.

2. The Athenians wished to take Sicily, though it was a long way off.

3. Though it was winter and the ground was covered by snow, the soldiers started.

4. Even if this was very difficult, you should have tried to do it.

5. Do not cease trying, even if the work seems very difficult.

6. Though he promised to return within seven days, he stayed away for a month.

7. We should not believe one whom we knew to be a liar even if he spoke the truth.

8. After the Persians had murdered the Greek generals, Xenophon did not despair, though he was in a strange country and surrounded by enemies.

9. Soldiers must often do what their officers order, even if they think they are wrong.

10. Though Athens was taken and destroyed by

Xerxes, the Athenians themselves were not overcome, for they fled to Salamis before the Persian army arrived.

11. Although the Persians took Athens, they were vanquished at the sea-fight at Salamis.

EXERCISE XXXIX

1. Those who say least sometimes know most.
2. Scouts were sent out to see where the enemy were, and what kind of arms they had.
3. While crossing the bridge the soldiers fell into confusion, as it was very narrow.
4. The Greek soldiers who marched with Cyrus did not for a long time know that the expedition was against the great king.
5. If you were to deceive him you would be a villain.
6. If you do not do what you have promised you will appear a liar.
7. The rivers were almost empty, as no rain had fallen that summer.
8. Those who knew Socrates wished to remain with him continually, to hear all that he said.
9. Those who take what is not their own must, when caught, be sent to prison.
10. When the invaders reached the city, they found it deserted, all the inhabitants having fled away.
11. We ought to give this wounded soldier some money as he has done the state good service.

12. Those who fight to kill their foe are better soldiers than those who fight to save themselves.

13. Some one has said that though singers begin reluctantly they are never willing to leave off.

14. When Pericles had made a speech those who heard him did not forget his words when they went home.

EXERCISE XL

1. I am afraid that you are not well.

2. He was afraid that he would be punished for doing this.

3. When the Persians marched against Athens, the inhabitants fled to the island of Salamis, fearing that the city would be captured.

4. Some of the soldiers were afraid to return home, as they had not conquered.

5. A man should fear to do wrong rather than fear he will be punished.

6. There was a danger that the whole army would perish of starvation.

7. We were afraid that our soldiers would not be able to obtain provisions and would be forced to retreat.

8. He is afraid that his son has not told him the truth.

9. Are you afraid of being conquered ?

10. I am afraid that ship has perished, as nothing has been announced about it for so long a time.

11. Children are often afraid to go to bed in the dark.
12. If you are afraid to tell me what you have done, I fear it is something wrong.
13. The sailors who were sent to save the men on the island were afraid they would arrive too late.
14. We are afraid that our friends will be enslaved unless we help them at once.
15. Our general conveyed some soldiers across to the island, as he was afraid that the enemy would station themselves upon it and damage our ships as they sailed into the harbour.

EXERCISE XLI

1. Take care that nobody knows you are here.
2. A good general always arranges that his soldiers shall have sufficient provisions.
3. When Pericles was at the head of Athens, he took care that there should not be too many citizens in the city at once.
4. If a man is among barbarians, he should take care never to appear frightened.
5. The Phoenicians were always striving to become rich.
6. He is afraid that he will not accomplish what he is trying to do.
7. Mind you do not tell any one this.
8. The conspirators took care to hide away their swords, so that nobody should inquire why they kept arms in the house in a time of peace.

9. Take care that you always understand what you are talking about.
10. When the Athenians began fighting against the Spartans, they managed not to meet them often on land.
11. A good statesman takes care not to be compelled to begin war before he is ready.
12. If you took care not to speak before you knew what you wanted to say, you would not talk such nonsense.
13. Be sure to write as soon as you reach home.

EXERCISE XLII

1. Barbarians often try to prevent travellers from entering their country.
2. They denied that they were doing any harm.
3. Our soldiers were prevented from sailing by bad weather.
4. A great number of the enemy took up their stand to prevent us from crossing the river.
5. Can you deny that you have ever done any wrong ?
6. Caesar's wife tried to prevent him from going to the senate house on the very day when his enemies murdered him.
7. You should not always be prevented from saying what you think because you are afraid of being hated.
8. What prevents us from making peace with a conquered enemy whenever we like ?

9. A rash man cannot be prevented by anybody from falling into danger.
10. We were prevented by the barbarians from seeing any of their towns.
11. He was lying when he denied that he had ever made any mistakes.
12. He was so rash that nobody could ever prevent him from falling into danger.
13. When the Athenians sailed to Sicily to attack Syracuse, they were prevented by Nikias their general from doing anything vigorous.
14. Nothing prevented you from going away whenever you liked.
15. We cannot deny that our soldiers have ever done anything wrong.
16. If you do not take care not to appoint unjust men as rulers, what can prevent you from suffering injustice?
17. The Spartans tried to prevent their citizens from trading anywhere, because they thought that free men ought not to obtain wealth in this manner.

EXERCISE XLIII

1. He thought that he would not be able to do this if he tried.
2. He knew that he would be punished most severely if he were caught.
3. There was once a law that if a man would not work neither should he eat.

4. The king promised to reward his slave if he found what he had lost.

5. We all think that, if this law has been made, there will be a great disturbance in the city.

6. Those who knew Socrates declared that if he were a wicked man it was impossible to find any good man in the whole of Athens.

7. We said that we would have done this if the king had not forbidden it.

8. We heard that the army would die of starvation if help were not sent at once.

9. The citizens perceived that, if the bridge were not cut down, the town would be taken.

10. The magistrate cried out that, if he had done what they said, he did not ask forgiveness.

11. Are you not afraid that your enemies will find you if you remain in this house?

12. They tell me that, if the ship came home yesterday, we shall know to-day whether your brother is alive.

13. Speaking of a man he hated, he said that if he were not a fool he would be a knave.

14. The soldiers saw that, if they retired the same way as they came, they would lack provisions.

15. We saw that, if help did not come within three days, we could no longer resist.

16. Cleon said that, if he had been general, he would have taken the island in a month.

17. The Greek soldiers offered to help Artaxerxes to conquer Egypt if he wished to.

18. The deserters said that they would not have gone away if their general had treated them better.
19. The captain promised to give the sailors each a large share of the booty if they followed him to the unknown continent.
20. Alexander said that if he were not Alexander he would be willing to be Diogenes.
21. A certain lady thought it would be easy to be most virtuous if she were rich.
22. The dead Achilles told Odysseus that he would be happier if he were alive, even as the slave of a poor man.
23. Your father told me that he would have given you more money if you had asked him.
24. Did they not know that we should have helped them if it had been announced to us that they were in difficulties?
25. Men often think that they would be happier if they practised a different profession.
26. I know that you will come to see me if you can.
27. I hear that you would have paid me back the money sooner if I had asked for it.
28. We thought that if you were sent away you would be happier.
29. I see that unless you are compelled you will never do this.
30. The king remembers that he would not be reigning now if he had not won that battle.
31. Can you tell me what you would have done if you had been sent to take this letter to your enemy?

32. Other nations think that they will easily conquer us if they once land in our country.

EXERCISE XLIV

(*On Uses of Negatives summarised.*)

1. Nobody did anything to prevent this.
2. Do not ever tell anybody what happened.
3. He answered that he had not done what they said, and asked not to be condemned unjustly.
4. We knew we should not get what we asked.
5. Seeing that our men were not many, the enemy advanced, thinking that so few would never oppose them.
6. When they ask me whether I am guilty, am I not to speak ?
7. They told the prisoner to keep silence and not to answer, that nobody else might know what he would say.
8. He knew that he would not be able to keep quiet any longer.
9. The army has so few provisions that it cannot hold out.
10. The orator asked whether it was not better to die than be enslaved.
11. They took up arms so as not to be enslaved.
12. They trained so well that nobody could march more quickly.

13. What am I to do ? Am I to remain and not to flee, if superior numbers come against me ?

14. They asked the sailor if he did not think there would be a storm.

15. They tell me they do not know whether to believe your tale or not.

16. You did not come at the right time, so that you did not get what you wanted.

17. They marched by night, so as not to be seen by any of the enemy.

18. When the tyrant did not wish to pay any of his soldiers, he said to those who asked for their wages, "Those who ask shall not have." Of those who kept silent he said, "Those who do not ask, cannot want it."

19. A father said to his son, "Do not fight : but if you fight, continue till you win, or till you can no longer stand or see."

20. Whenever the soldiers did not march quickly, they were punished.

21. As long as Demeter did not know where her daughter was she searched for her and could not rest.

22. It was proclaimed that all who did not lay down their arms would not have any part in the amnesty.

23. Any one who took no part in politics used not to be considered a good citizen.

24. Will there ever be a time when there is no longer any war ?

25. The Romans were no longer brave when they did not themselves serve as soldiers

26. Our towns used to be quite dark whenever there was no moon, as no lights were lit in the streets.
27. They put him to death, as he had not obeyed the laws.
28. They were punished, as they did not tell the truth.
29. Aristophanes ridiculed Socrates and his followers for not washing and not getting their hair cut.
30. If you had not made a noise no one would have known you were here.
31. The Athenians condemned Socrates, though he was not impious, for not believing in the gods.
32. Not knowing where to go, he stayed at home.
33. The man who did not hear the signal was deaf.
34. Even if nobody had told you this, would you not have known it?
35. Those who do not train soon get tired when they run.
36. Those who did not obey were punished.
37. If you had not been present, you would not have known so much about this.
38. We, who did not do anybody any harm, were punished.
39. There being no moon, they could not see anything that night and were not able to fight.
40. Our soldiers will not return unless victorious (use ptc.).
41. Those who have not learnt music as children are slow pupils.

CONTINUOUS PROSES

I

Many of the cities of the Greeks were at first built thus. Men tilled the fields near some high cliff, and this cliff was fortified. Now if the citizens were in danger, they used to convey the old men and the women and children into the fort. Then the soldiers used to fight the enemy (*plur.*), and, when these retreated, the citizens again lived in the fields under the rock. Later on, the fields also were surrounded by walls. The fortified cliff was named the acropolis, and on the acropolis at Athens many beautiful buildings still remain.

II

The poems of Homer have been named Epic Poems. In these, many battles have been described, the cause of which was as follows: Paris, the son of the king of Troy, persuaded Helen, the most beautiful woman in Greece, to leave her husband Menelaus and to flee with him to Troy. Now Menelaus was king of Sparta, and together with his brother Agamemnon, the king

of Argos, he collected an army and a fleet, and made war against the Trojans to recover Helen. This war continued for ten years, but at last the Trojans were conquered by the Greeks.

III

The people about whom these poems have been written were the most ancient of the Greeks whose deeds have been recorded. Perhaps the war which Homer has described was not really fought: but people like those in these poems probably lived once upon a time in Greece and Asia, and these poems show their customs. In the battles, the leaders were drawn up in front of the main body of the army, in order to begin the fight as champions: and Homer does not say much of the majority of the soldiers, but honours the chieftains most. These were covered with full armour and fought with each other, using sword and spear. The best of the Greeks was Achilles, and the Trojans were so afraid of him that once they ran away when he merely shouted.

IV

In ancient Greece there were a number of cities, which did not use the same laws, or obey the same governors. All the citizens of our country use the same laws and obey the same governors, so that all

are at peace. But the cities of the Greeks often went to war with each other.

The greatest war was waged by the Athenians against the Spartans. You have already written something about the walls and acropolis of Athens. At Sparta there were neither walls nor acropolis, but the citizens all trained their bodies so that they might be good soldiers. And they became so strong in war by this training that the other Greeks thought them almost invincible, and a certain Spartan king once said, "Our army is the wall of Sparta, for every man is a brick."

V

Now the Spartans lived on the mainland, but the Athenians near the sea. And the Spartans compelled their slaves to till the land, and did not trade, but the Athenians were busy merchants, and became very rich and powerful by their trade. The Athenians therefore were naturally stronger on sea than the Spartans, and were able to make an empire for themselves over the islands and some towns on the coast of the Aegean Sea. But the Spartans were once thought to be leaders of Greece, and so they were jealous of the Athenians when they made so great an empire. When the Athenians helped a city which was rebelling against some allies of Sparta, the Spartans determined to prevent them, and went to war in order to destroy their power altogether.

VI

When the war began, Athens was not built near the sea, but about forty furlongs distant from its harbour, which was named Peiraeus. Both Athens and Peiraeus were surrounded by walls, and two long walls had also been built from the wall round the city to Peiraeus, that nobody might be injured by the enemy (while) passing along the road from the city to the harbour.

The Athenians had been persuaded to do this by Themistocles, about fifty years before the war. This war lasted for about thirty years, and then the Athenians were defeated and compelled by the Spartans to take down the long walls. But not long afterwards, when the Spartans had less power, the long walls were restored.

VII

When the Greeks were fighting against the Trojans, they used to plunder the enemies' country, and the chieftains used to take what they liked best of the booty. Both Agamemnon and Achilles had in this way received a slave girl. But Agamemnon was compelled to liberate his slave, who was the daughter of a priest of Apollo, and he was so angry owing to this that he said that Achilles too must give up his slave. So the two chieftains quarrelled violently and said many bitter things against one another. For

Achilles told Agamemnon that he had the face of a dog and the heart of a stag, meaning that he was both impudent and cowardly, and swore not to help the Greeks any longer. Agamemnon did not say so much as Achilles, but he took away the slave girl, as he threatened. Then, while Achilles remained inactive in his tent for many days, the Trojans began to conquer, till Agamemnon sent messengers with gifts, to beg him to cease from his anger and fight again for the Greeks.

VIII

While Achilles was still angry, Patroclus, whom he specially loved, had been killed by the Trojans, and so, when Agamemnon sent messengers to him to ask him to cease from his anger, he was willing to fight for the Greeks again, for he now wished to avenge his dead friend. Agamemnon promised to give him other gifts instead of the slave whom he had taken away, and said that when he was angry he was blinded by the goddess Até, whom no one could resist. Achilles then accepted his words and went forth to battle. He met Hector, who had killed Patroclus, and chased him three times round the walls of Troy, for at first Hector was afraid and fled. Then Hector took courage, and confronted Achilles; but the latter, being stronger and having better weapons, slew him after a short contest, in which the goddess Athene helped Achilles.

IX

The manners of the gods about whom Homer wrote are very quaint, and sometimes the gods seem to act much more savagely than the men. Zeus often used to quarrel with his wife Hera. For she wished Troy to be destroyed as quickly as possible, but Zeus often protected the Trojans. Once Zeus threatened that he would hang her up and beat her, as he had done before. And another time, when they were quarrelling, the lame god Hephaestus persuaded Hera not to oppose her husband any longer, saying that no god could resist Zeus, and that once he himself, when he had tried to help her before, had been thrown out of Olympus and had fallen for a whole day till he reached the earth.

X

Homer therefore does not seem to have thought that the gods must be much better than men. Hector the Trojan certainly loved his wife Andromache, and treated her better than Zeus (did) Hera. And sometimes the gods were even weaker in battle than men. For they often used to come down from heaven to earth to fight for those whom they liked. They used to add strength to any hero whom they especially favoured, or aim his spear or sword so as to slay his foe; and, whenever he was in danger, they would hide him in a dense cloud. But they could not always do whatever they liked. For once Aphrodite, the goddess

of love, was wounded in the hand by Diomed, and Ares himself, the god of war, was routed by the same hero, and fled, wounded and roaring with pain, to Olympus, where Apollo cured him.

XI

When Caesar had conquered the whole of Gaul, the senators were envious of him, and tried to deprive him of his command before the proper time. They commanded him to come to Rome as a private citizen, but he would not obey, for he knew that they would bring some accusation against him. Then the senators declared Caesar a public enemy, and in consequence of this he lead his army through Italy towards Rome, and many of the senators and the rest of the citizens who feared him fled out of Italy to Greece. He took Rome and made himself master of the rest of Italy also, but he did no harm to any of his fellow-citizens, and compelled his soldiers not to plunder the country or do any violence. Meanwhile the senators who hated Caesar gathered an army in Greece and appointed Pompeius as their general. And while Caesar was treating the inhabitants of Italy with moderation, Pompeius and his followers made the most violent threats against those who helped or submitted to Caesar.

XII

When the war began, the army of which Pompeius was leader was considered to be far stronger than

Caesar's; but his soldiers were scattered in different parts of Italy. Caesar therefore advanced as quickly as possible against Rome, wishing to attack Pompeius before all could be gathered together. As he marched through Italy, many divisions of Pompeius' army were defeated, and others came over to Caesar of their own free will. All this happened so quickly that Pompeius, becoming frightened and confused, decided to cross over to Greece and to leave Caesar in Italy. In this way, within two months, Caesar was master of the whole of Italy, and all the money and stores in Rome fell into his hands.

XIII

Pompeius decided to oppose Caesar from Greece, because he thought that, having more ships than Caesar, he could deprive Rome of supplies (being) conveyed by sea, and that at the same time he could collect a large army from all the Roman soldiers in Greece and Asia, and meet his enemy with a superior force later on.

He made his headquarters at Thessalonica in Macedonia, and there a large number of senators and nobles from Rome followed him and were always giving him advice and arguing with each other what ought to be done. Pompeius had to attend to these men, because he had been chosen by them to fight for the established government: but Caesar on the other hand was able to order his officers and men to do whatever he thought best, and they always obeyed

him at once without question. For this reason Caesar acted much more quickly and effectively than Pompeius through the whole of the war.

XIV

The Duke of Marlborough's Victory at Ramillies.

Our soldiers were marching towards the west and came to some hills upon which stood the enemy. These hills appeared to be in a semi-circle and in front of them were marshes. Our general planned how to conquer in a very clever way. At first he pretended to make his attack on the right, where the hills were lowest; and the greater part of the enemy drew themselves up there to resist him. But when he saw that they had not perceived his plan, he at once turned and marched along the plain as quickly as possible towards the highest hill on the left. Now owing to the marshes the enemy could not come down into the plain, and were compelled to return along the hills by the longer way, so that our soldiers arrived there first and made themselves masters of the highest hill. Thus they now had the superior position themselves and drove away the enemy.

XV

The Athenians believed that they had received their best and most ancient laws from Solon, and used to tell the following story about his wisdom. After Solon had made laws for Athens, he went abroad for

some time, and while he was travelling in Asia he had a conversation with Croesus, king of the Lydians, who was the most powerful of the kings of that time. Croesus showed Solon how rich and powerful he was, and then asked whom he considered the happiest of men. For he thought that he himself was the happiest, and expected that Solon would acknowledge (it) too. But Solon named certain Greeks, and when Croesus asked why he answered thus, and did not name himself, he said that no man ought to be counted happy before his death. Solon meant by these words that as long as a man was alive he still might suffer the greatest misery.

XVI

After Solon had gone away, Croesus began to suffer misfortunes. For, first, the son whom he most loved was killed by accident (while) hunting, and later on Cyrus, king of the Persians, conquered Lydia and took Croesus prisoner. Croesus was placed on a pile of logs to be burnt alive. Before the wood was lighted he remembered what Solon had said when he visited his palace, and began to groan aloud, calling on Solon by name. Cyrus asked by an interpreter why Croesus was calling out in this way, and Croesus told him what Solon had said in his conversation with him. Hearing this, Cyrus began to pity Croesus and to fear lest the gods might inflict something similar upon himself, and ordered his soldiers to set Croesus free, and after that treated him as a friend.

XVII

Once upon a time there was a robber in Attica, named Procrustes, who used to seize any who passed near his house in order to rob them. Now whenever he caught travellers he used to treat them very cruelly, for he would place them in a certain bed, and those who were shorter than the bed he would stretch by means of a rack, but from those who were longer he used to cut off the feet. Consequently he used to say that his bed was of such a sort as to fit everybody. At last he was punished in a fitting manner, for Theseus, the hero of the Athenians, placed him on his own bed, and cut off not only his feet but also his head.

XVIII

Theseus also released the Athenians from the following trouble. They were compelled by Minos, king of Crete, to send seven young men and seven maidens every year to be devoured by the Minotaur, a monster of which half was a human being but half a bull. The Minotaur lived in the centre of a labyrinth, contrived so cleverly that any one who entered could never find out how to escape, but wandered about till he was destroyed by the Minotaur.

Theseus volunteered to go as one of the young men, hoping to slay the monster. But when he reached Crete, Ariadne, the daughter of Minos, fell in love with Theseus as soon as she saw him, and came

by night to the prison to set him free and to persuade him to flee. But Theseus would not go till he had released his companions and slain the Minotaur.

XIX

Accordingly Ariadne led Theseus to the labyrinth, but before he went in she put a thread in his hand, so that when he had found and killed the Minotaur he should not be in doubt by which way to return. Theseus found the monster in the middle of the labyrinth, and after a most terrible struggle killed him with his sword. Then he returned to the door, following the thread which Ariadne had given him. After that he sailed away with his comrades, whom he had released from prison. But a sad thing happened as they drew near Athens. The ship had black sails when it started, and Aegeus, Theseus' father, asked his son to hoist white (sails), if he was successful. But all on the ship were in such haste to escape, and were so excited at Theseus' victory, that they did not remember that the ship still had black sails. And so Aegeus saw from a cliff the black sails approaching, and, thinking his son was dead, leapt into the sea for grief, and drowned himself.

XX

The Athenians had a curious custom called ostracism. This they employed if a man was thought to be plotting

to make himself tyrant, or whenever there seemed to be a danger that two rival statesmen might begin civil war against each other. First, the citizens met together and determined by vote whether the state was in danger, and if there was any need of the ostracism. Then, if this seemed (to be the case), they decided by vote which of the citizens should go into banishment for five years, but unless six thousand men all voted against the same man, no one was sent away at all; and any one who was banished could come back after five years and live in Athens as before. The name ostracism arose because each of the citizens (when) voting wrote on a shell the name of the person whom he wished to be banished.

XXI

The Greeks used to believe that there were certain places where the gods were willing to answer men when they inquired what was going to happen or what they ought to do. Such places they called oracles, and the most famous and the most ancient of these were at Dodona and Delphi. At Dodona there was an oak sacred to Zeus, and whenever any one inquired here certain priestesses used to listen to the rustling of the leaves, which they interpreted as a sign from the god. But at Delphi there was a priestess called Pythia who used to give answers from a tripod in the temple of Apollo. For as soon as she seated herself on this tripod she fell into a frenzy, and began to utter al-

kinds of words. Now whatever she said (while) sitting on the tripod was regarded as inspired by the god, and priests standing by used to write what they heard in hexameter verse, and then gave it to the questioner.

XXII

Sometimes the priests seem to have taken care to give ambiguous answers, so that whatever happened should be in accordance with the oracle. When Croesus inquired at Delphi if he should attack the Persians, the oracle said, "If you go to war with the Persians you will destroy a great empire." And when he asked if he should rule for a long time, the priestess answered that when a mule became king over the Medes then Croesus must flee. Now Croesus naturally thought that he would destroy the empire of the Persians, and felt no fear that a mule would ever become king over them; and so he went to war expecting to conquer. But (it was) his own empire (that) he destroyed, for he was defeated by Cyrus, whom the oracle had pointed out as a mule because his father and mother were not of the same race.

XXIII

When Darius was king over the Persians he sent a large army to enslave Greece. The Persians landed at Marathon under the guidance of Hippias, an Athenian exile, who was formerly tyrant of Athens, till he was

driven out by the citizens, and now hoped to be re-established in his tyranny by the Persians.

The Athenians sent ten thousand soldiers, of whom Miltiades was general, to prevent the Persians from marching against Athens by land. Now as the enemy were a hundred and ten thousand in number, Miltiades sent Pheidippides, a courier, to the Spartans, to ask them to send help as quickly as possible. And so swiftly did Pheidippides run that he reached Sparta in two days, having travelled twelve hundred stades. The Spartans were willing to help the Athenians, but said that they must still wait a few days, because according to their sacred ordinances it was not lawful for them to begin a military expedition till the circle of the moon was full.

XXIV

Now there were nine other generals with Miltiades, and when Pheidippides returned and announced that the Spartans would not start for several days, they discussed whether to begin battle with the Persians at once, or to wait until the Spartans brought help. Miltiades said, "If we do not fight now, Athens will be lost"; for some of the friends of Hippias were left in the city, and there was a danger that they might seize it and betray it to the enemy. Four of the generals agreed with Miltiades, but five wished to wait. But besides the ten generals there was in the

camp a magistrate called the Polemarch, who also voted in the council. This man, whose name was Callimachus, voted last, and decided that it was proper to fight at once: but if he had voted otherwise, Miltiades would not have been able to begin battle as he wished, and perhaps, if the Athenians had remained inactive then, Athens would have been lost by treachery. As it was, the Athenians conquered the Persians and delivered Greece from slavery.

XXV

When Cyrus marched against his brother Artaxerxes, the king of Persia, he took with his army a force of ten thousand Greek soldiers, and among these Xenophon followed as being a friend of Proxenus, one of the generals in command of the Greeks. Xenophon was present at the battle of Cunaxa, where, though victorious, Cyrus lost his life. After the battle, the Greeks desired to return home, but they were in great difficulties, having marched into the middle of the enemies' country, and not knowing which way to return or where to get provisions; while the enemy were continually plotting to cut them off and destroy them. And then Tissaphernes, one of the Persian generals, invited the Greek generals to arrange the terms on which they should march back, promising to do them no harm: but he broke his word and slew all who came to him for the conference.

XXVI

And now the Greeks were in a still greater difficulty, being deprived of their proper leaders, and the enemy being near them with an overwhelming force. And so at first they were in despair, and for a night remained inactive, waiting for the enemy to set upon them, but making no preparations to resist. For indeed the majority of mankind would never do any great thing, if there were no brave or wise man at hand to lead them. And if Xenophon had not called them together and urged them not to give way to despair, but to hold a consultation and arrange what should be done, perhaps they would never have marched away, but would all have been captured or destroyed by the Persians. But Xenophon advised them to elect officers in place of those who had been murdered, and was himself chosen general. They determined to aim for the sea on the north of Asia Minor, and not to go back the same way as they had come; and after marching throughout the winter and suffering great hardships they at last arrived at Trapezus, and were thence conducted back to their friends.

SENTENCES ILLUSTRATING RULES

§ 13—To EXERCISE IX

Give meanings of—

- (1) ὁ ἀγαθὸς ἄνθρωπος.
 ὁ ἄνθρωπος ὁ ἀγαθός.
 ὁ ἄνθρωπος ἀγαθός.
- (2) ὁ ἡμέτερος κύων.
 ὁ κύων ἡμέτερος.
- (3) ἄνθρωποι ἀγαθοί.

§ 15—To EXERCISES X and XI

Distinguish between—

οἱ ἐν τῇ πόλει ἄνθρωποι βλάπτονται,
 and
οἱ ἄνθρωποι ἐν τῇ πόλει βλάπτονται.

§§ 16–19—To EXERCISES XII and XIII

Translate and explain the constructions—

ἔρχεται ἵνα ὅρῃ ἐμέ.
τοῦτο ποιῶ ὡς φιλῆσ έμέ.
ηρχετο ἵνα ὅρῳ έμέ.
τοῦτο ἐποίουν ώς φιλοῖς έμέ.

ἥρχετο ἵνα ὁρᾶ ἐμέ.
τοῦτο ἐποίουν ὡς φιλῆσ ἐμέ.

What other particle has the same constructions?

Translate and explain—

ἀπῆλθεν ὡς μὴ ὁρῷη ἐμέ.
ἀπῆλθεν ἵνα μηδεὶς ὁρῷη αὐτόν.

§§ 20–22—To EXERCISE XIV

- (1) ἀπῆλθον ὅπως μὴ ὁρῷην αὐτόν.
ἀπῆλθον ὥστε } οὐκ εἶδον αὐτόν.
 } μὴ ἴδειν αὐτόν.
- (2) οὕτω δειλός ἐστιν ὥστε φεύγει.
οὕτω ταχέως ἔφυγεν ὥστε ἔσωσεν ἑαυτόν.
τοιοῦτός } ἐστιν ὥστε πάντες θαυμάζουσιν αὐτόν.
τοσοῦτός }
- (3) μακρὸν χρόνον ἀπῆν.

§ 23—To EXERCISE XV

- (1) οὕτως εὔρειά ἐστιν αὗτη ἡ ἄμαξα ὥστε ταῖς πύλαις οὐδύναται ἐστιέναι.
οὕτως εὔρειά ἐστιν αὗτη ἡ ἄμαξα ὥστε ταῖς πύλαις μὴ δύνασθαι ἐστιέναι.
- (2) ἐνικήσαμεν, ὥστε τοὺς βαρβάρους φεύγειν.
οὕτως εὔτυχεῖς ἦσαν ὥστε πλούσιοι γενέσθαι.
τοσαῦτα διδάσκουσι τινες ἄλλοις ὥστε μηδὲν αὐτοὶ μανθάνειν.

§ 28—Time

μακρὸν χρόνον ἀπῆν.
νυκτὸς ἐπορεύοντο.

*τῇ ὑστεραίᾳ ὥρμησαν.
πάντες ἀπώλοντο μᾶς νυκτί.
οὐχ ἦξουσι τριῶν ἐτῶν.*

§ 34—*Persons and Possessives*

*εἶδεν ἐκεῖνον.
αὗτη εἶδεν ἐκεῖνον.
Ἐλένη παρῆν, αὐτὸς γὰρ εἶδον αὐτήν.
ἔκτειναν ἔαυτούς.
εἶδον τὴν τούτων πόλιν.
εἶδον τὴν πόλιν αὐτῶν.
ἔλιπον τὴν ἔαυτῶν πόλιν.
ὅ δεσπότης ἀπέπεμψε τὸν δοῦλον.*

§ 35—To EXERCISE XXI

*ἔφη αὐτὸν στρατηγεῖν.
ἔφη αὐτὸὺς πράξειν τοῦτο.
ἐνόμισε τοὺς πολεμίους νικῆσαι.*

§§ 36–38—To EXERCISE XXII

*οὐκ ἔφη αὐτὸὺς εἰδέναι τοῦτο.
οὐκ ἔφη αὐτὸὺς οὕποτε εἰδέναι οὐδέν.
ἔφη νικῆσαι.
νομίζομεν νικήσειν.
ἀμαρτάνειν φαμὲν αὐτοί, ὑμᾶς δ' οὐ.
οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν.*

§ 39—TO EXERCISE XXIII

ὅ στρατηγὸς οὐκ ἔφη ναυμαχήσειν.
 ὅ στρατηγὸς ἐκέλευσε μὴ ναυμαχῆσαι.
 μὴ πράξῃς τοῦτο.
 μὴ πράττε τοῦτο.

§ 40—TO EXERCISE XXIV

οἶδα ἐκεῖνον στρατηγοῦντα.
 „ „ στρατηγήσαντα.
 οἶδα πολλάκις ἀμαρτάνων.
 ἵσμεν νικήσαντες.
 οἶδα σε ἀμαρτάνοντα, αὐτὸς δὲ ὁρθῶς ἔχων.

N.B.—Learn similar verbs in § 41.

οὐ φημι στρατηγεῖν.
 οὐκ οἶδα νικῆσων.

§ 42—TO EXERCISE XXV

λέγει	^{ὅτι} ώς	νικήσομεν.
ἔλεξεν	^{ὅτι} ώς	νικήσοιμεν.
λέγει	^{ὅτι} ώς	λίαν μέλλοντι.
ἔλεξεν	^{ὅτι} ώς	λίαν μέλλοιεν.
ἔλεξεν	^{ὅτι} ώς	νικήσομεν.
ἔλεξεν	^{ὅτι} ώς	λίαν μέλλοντι.
ἔλεξεν	^{ὅτι} ώς	ἔπραξε τοῦτο.

§§ 43, 45—To EXERCISE XXVI

τίς ἔστι;

ērōtā ōstis ēstī.

ἡρώτησα ōstis eīn, or

,, „ ēstī.

τίς τοῦτο ἐπράξεν;

ērōtā ōstis toūtō ēprāxē.

ἡρώτησα ōstis toūtō ēprāxē.

ποῖ πορεύεται;

lēyēi ḥmīn ūpoi πορεύetai.

ēleēen ḥmīn ūpoi πορεύoito, or

,, „ „ πορεύetai.

lēxōn ḥmīn {^{ei}
^{āra}} βoúlēi mēneiv.

lēxōn ḥmīn pōtēron mēneiv βoúlēi ḥ̄ ap̄iēnai.

Learn Interrogative words (§ 44).

§ 46—To EXERCISE XXVII

“τί πράξω;”

ērōtā ū τi πrāxō.

ἡrōtēsa ū τi πrāxai, or

,, „ πrāxō.

“ποῖ τράπωμαι;”

āporēi ūpoi t̄rāpt̄tai.

ἡp̄ōrēi ūpoi t̄rāpoito, or

,, „ t̄rāpt̄tai.

§§ 47, 48—To EXERCISE XXVIII

(1) ēpeēi nūx ēgēnēto ēgraψa toūtō.

ōs ḥkoustan taūta, ḥp̄jēsa.

ēpeid̄i nūx ēgēnēto, ēkoimānto.

(2) ὅτε τὸν ἐγίγνετο, ἔγραφον.
 ἔως οἱ πολέμιοι ἐπήσαν, ἐβόων.
 ἔως τὸν ἦν ἔγραφον.

(3) ἔγραψα ἔως ἡμέρα ἐγένετο.
 ἐπεὶ σὺ οὐκ ἀπεκρίνω, ἐπαύσατο ἐρωτῶν.

§ 49—TO EXERCISE XXIX

“ὅ στρατηγὸς ὃς νικᾷ τιμᾶται.”
 τὸν στρατηγὸν ὃς νικᾷ φασὶ τιμᾶσθαι.
 ἔφασαν τὸν στρατηγὸν ὃς νικῶντι τιμᾶσθαι, or
 “ ” ” ” νικᾷ τιμᾶσθαι.

“ἥκω ἵνα τοῦτο πράξω.”
 ἥκειν φησὶν ἵνα τοῦτο πράξῃ.
 ἥκειν ἔφη ἵνα τοῦτο πράξαι, or
 “ ” ” ” πράξῃ.

“ὅ στρατηγὸς ὃς ἐνίκησεν ἐτιμῆθη.”
 τὸν στρατηγόν φασιν ὃς ἐνίκησε τιμηθῆναι.
 ἔφασαν τὸν στρατηγὸν ὃς ἐνίκησε τιμηθῆναι.

“τὸν ἦν ὅτε ἀφικόμην.”
 νυκτά φησι γένεσθαι ὅτε ἀφίκετο.
 νυκτὰ ἔφη εἶναι ὅτε ἀφίκετο.

§ 50—TO EXERCISES XXX and XXXI

ὅς τοῦτο λέγει ἀμαρτάνει.
 ὃς ἀν λέγῃ τοῦτο, ἀμαρτάνει.
 ὃς τοῦτο λέγοι ἡμάρτανεν, or
 ὃς ἀν τοῦτο λέγῃ ἡμάρτανεν.

οἰκοῦσιν οὐδ ἀν βούλωνται.
 φέκουν οὐδ βούλοιντο, or οὐδ ἀν
 βούλωνται.

οὐ πειρᾶται μανθάνειν ὃ ἀν μὴ φιλη
δ παῖς ὡνομάσθη Καλλίμαχος.
ῳνόμασαν τὸν παῖδα Καλλίμαχον.

§§ 52, 53—To EXERCISE XXXII

μέμφει πρὶν μαθεῖν τὸ πρᾶγμα.
ἀνειστήκη πρὶν αὐτὸν πιεῖν.
μέμφει πρὶν αὐτὸς μαθεῖν τὸ πρᾶγμα.

(1) οὐκ ἔδει τοῦτο πρὶν ἔπαθεν.
τίς ποτε σοφώτερος ἐγένετο πρὶν ἔπαθεν ;

(2) οὐκ ἀφίσω σε πρὶν ἀν λέξης τοῦτο.
οὐκ ἀφῆκά σε πρὶν λέξειας, οἳ
" " " " ἀν λέξης.
μὴ τοῦτο λέξης πρὶν ἀν μάθης.

§ 59—To EXERCISE XL

φοβοῦμαι μὴ ἔλθῃ.
ἔφοβούμην μὴ ἔλθοι, οὐ
,, „ „ ἔλθῃ.
φοβοῦμαι μὴ οὐκ ἔλθῃ.
φοβοῦμαι τοῦτο ποιεῖν
(ταρε, δέδοικα μὴ ἄμαρτάνεις
,, „ οὐκ ὀρθῶς ἔχεις).

VOCABULARIES TO EXERCISES

ABBREVIATIONS

<i>Subst.</i>	= substantive.	<i>f.</i>	= feminine.
<i>Vb.</i>	= verb.	<i>1</i>	= subst. of 1st declension.
<i>Vb. tr.</i>	= transitive verb.	<i>2</i>	= „ 2nd „
<i>Vb. intr.</i>	= intransitive verb.	<i>3</i>	= „ 3rd „
<i>V.</i>	= with vowel stem.	<i>neg.</i>	= negative.
<i>D.</i>	= with dental stem.	<i>sc.</i>	= understand.
<i>L.</i>	= with labial stem.	<i>cpt.</i>	= comparative.
<i>G.</i>	= with guttural stem.	<i>ptc.</i>	= participle.
<i>acc.</i>	= accusative.	†	= must not stand first in sentence.
<i>g.</i>	= genitive.	<i>encl.</i>	= enclitic.
<i>d.</i>	= dative.	<i>dir.</i>	= direct interrogative.
<i>d. pers.</i>	= dative of person.	<i>indir.</i>	= indirect interrogative.
<i>sing.</i>	= singular.	<i>e.g.</i>	= for example.
<i>pl.</i>	= plural.		
<i>m.</i>	= masculine.		

e.g.—χαρίζομαι *D. d.* = verb with dental stem, followed by dative.

βοηθῶ (έω) *V. d.* = verb with vowel stem followed by dative.

λήκυθος *2 f.* = feminine noun of 2nd declension.

Compound verbs show a hyphen between the preposition and the simple verb.

Tenses of irregular verbs are not given but must be learnt from a grammar.

SPECIAL VOCABULARIES TO SENTENCES

EXERCISE I

Verbs with Vowel Stems

command, *κελεύω*
wash, *λούω*
slave, *αμ*, *δουλεύω*
loose, *λύω*
king, *αμ*, *βασιλεύω*
strike, *παίω*

soldier, *στρατιώτης*, 1 *m.*
prisoner, *δεσμώτης*, 1 *m.*
chain, *δεσμός*, 2 *m.*
table, *τράπεζα*, 1 *f.*
Cyrus, *Κύρος*, 2 *m.*
Persian, *Πέρσης*, 1 *m.*
never, *οὐποτε*
not, *οὐ* : before vowel with soft breathing *οὐκ*, before hard breathing *οὐχ*

EXERCISE II

Verbs with Vowel Stems

march, }
proceed, *πορεύομαι*
travel, }
loose, } *λύω*
free, }
order, *κελεύω*

general, *στρατηγός*, 2 *m.*
child, *παῖς* (*παιδός*), 3 *m.*
already, *ηδη*

EXERCISE III

Verbs with Dental Stems

(Tenses like *κομίζω* § 6)

arm, *όπλιζω*

fortify, *τειχίζω*

convey, *κομίζω*

wound, *τραυματίζω*

think, *νομίζω*

pinch, *πιέζω*

persuade, *πείθω*

*Regard -ζω as = δσω, and
for the verb-stem cut off
final σω*

town, *πόλις*, 3 f.; *ἄστυ*, 3 n.

ship, *ναῦς*, 3 f.

harbour, *λιμήν* (-ένος), 3 m.

hunger, *λιμός*, 2 m.

who? *τίς*;

from, *ἀπό*, g.; *ἐκ*, *ἐξ*, g.

to, into, *εἰς*, acc.

EXERCISE IV

him, *αὐτόν*

this, *οὗτος*, *αὕτη*, *τοῦτο*

mainland, *ἡπειρος*, 2 f.

island, *νῆσος*, 2 f.

Greek, *Ἑλλην* (-ηνος), 3 m.

battle, *μάχη*, 1 f.

many, *pl. of πολύς*, *πολλή*,
πολύ

home = homewards, *after verb
of motion = οἴκαδε*

safe, *ἀσφαλής*

enemy, *πολέμιος*, 2 m.

strongly, *ἰσχυρῶς*

now, (at the present time)

νῦν; (already) *ηδη*

in, *ἐν*, *d.*

instead of, *ἀντί*, *g.*

who? *τίς*;

some one, *τις* †

EXERCISE V

Verbs with Labial Stems

(Tenses like *τρίβω* § 8)

send, *πέμπω*; *pf. πέπομφα*

waste, *τρίβω*

much, *πολύς*, *πολλή*, *πολύ*

time, *χρόνος*, 2 m.

hill, *λόφος*, 2 m.

cloud, *νεφέλη*, 1 f.

*Verbs with Labial Stems
(Tenses like τρίβω § 8)*

cover,	κρύπτω	(κρυβ-)
hide,	καλύπτω	(καλυβ-)
injure,	βλάπτω	(βλαβ-);
hurt,	2	aor. pass.
damage,	έβλαβην	

house, οἶκος, 2 m.; οἰκία, 1 f.
letter, ἐπιστολή, 1 f.
with, (1) *instr. d.*
(2) = together with,
σύν, ξύν, d.

EXERCISE VI

Verbs with Labial Stems

knock at,	κόπτω	(κοπ-); 2
aor. pass.	ἐκόπην	
leave,	λείπω;	pf. λέλοιπα;
2 aor. act.	ἔλιπον;	aor. pass.
	ἔλείφθην	
smash,	θρύπτω	

door, θύρα, 1 f.
stick, βακτηρία, 1 f.
road, ὁδός, 2 f.
exile, φυγάς (-άδος), 3 m.
Athenian, Ἀθηναῖος, 2 m.
slave, δοῦλος, 2 m.
boy, παις (παιδός), 3 m.
tempest, λαῖλαψ (-απος), 3 f.
statue, ἀνδρίας (-αντος), 3 m.
cloak, ἵματιον, 2 n.
stranger, ξένος, 2 m.
to school, εἰς διδασκάλον (*sc.*
οἰκίαν)
in front of, πρό, *g.*

EXERCISE VII

Verbs with Guttural Stems

proclaim,	κηρύσσω	(κ)
do,	πράσσω	(γ)
confuse,	ταράσσω	(χ)
plait,	πλέκω	(κ)

garland, στέφανος, 2 m.
thing, *expr. by neut. gender*
by, (1) *instr. d.*
(2) *agent*, ἴπο, *g.*

EXERCISE VIII

Verbs with Guttural Stems

guard, φυλάσσω (*κ*)
 twist, πλέκω (*κ*)
 arrange, }
 draw up, } τάσσω (*γ*)
 station, }
 block up, φράσσω (*γ*)

cable, κάλως, 2 *m.*
 wall, τεῖχος, 3 *n.*
 army, στρατός, 2 *n.*
 temple, ἱερόν, 2 *n.*
 entrance, ἐσπλοῦς (*stem -όο-*),
 2 *m.*
 peace, εἰρήνη, 1 *f.*; σπονδαί,
 1 *f. pl.*
 barbarian, βάρβαρος, 2 *m.*

EXERCISE IX

place in ambush, λοχίω, *D.*
 destroy, ἀφανίω, *D.*
 punish, κολάζω, *D.*
 boast, μεγαλύνομαι

the passers-by, οἱ παριόντες,
 ptc. of πάρ-ειμι
 where, οὐ
 already, ἥδη
 and not, οὐδέ

Adjectives

thick, παχύς
 swift, ταχύς
 strong, ἰσχυρός
 useful, ὡφέλιμος
 violent, βίαιος
 sunken (of road), κοῦλος
 out of sight, ἀφανῆς, ἐν
 ἀφανεῖ
 faithful, πιστός
 brave, ἀγαθός, ἀνδρεῖος
 fine, καλός
 tall, ὑψηλός
 unjust, ἄδικος
 my, ἐμός
 our, ἡμέτερος

Nouns

horse, ἵππος, 2 *m.*
 father, πατίρ (πατρός), 3 *m.*
 storm, λαῖλαψ (-απος), 3 *f.*;
 χειμών (-ῶνος), 3 *m.*
 dog, κύων (κυνός), 3 *m.*
 building, οἰκοδόμημα, 3 *n.*
 thief, κλέπτης, 1 *m.*
 judge, κριτής, 1 *m.*
 tree, δένδρον, 2 *n.*; pl. δένδρεα,
 δένδρέων, δένδρεσι, 3 *n.*

EXERCISE X

Verbs with Stems in λ, ν, ρ

signal, σημαίνω

sow, σπείρω

dispatch, }
send, } στέλλω

corn, σῖτος, 2 m.

field, ἀγρός, 2 m.

spring, ἥρ, ἥρος, 3 n.

herald, κήρυξ (-υκος), 3 m.

Sicily, Σικελία, 1 f.

camp, στρατόπεδον, 2 n.

large, μέγας, μεγάλη, μέγα

to, (1) after vb. of giving,
telling, expr. by d.

(2) after vb. of motion,
εἰς, πρός, acc.

on, ἐπί, g. or d.; ἐν, d.

EXERCISE XI

announce, ἀγγέλλω
(stem, ἀγγελ-)

all, πᾶς, πᾶσα, πᾶν
fort, τείχισμα, 3 n.

RECAPITULATORY EXERCISES (I–XI)

melt, *tr.* τίκω, *G.*

intr. pf. τέτηκα

snow, χιών (-όνος), 3 f.

well, εὖ

stop, *tr.* παύω } *V.*
intr. παύομαι }

educate, παιδεύω *V.*

clothes, ἔσθής (-ῆτος), 3 f. sing.

which? (of several), τίς;

surprised at, am, θαυμάζω, *D.*

size, μέγεθος, 3 n.

provide, πορίζω, *D.*

poor, πένης (-ητος)

there, ἐκεῖ

when? πότε;

look at, βλέπω, *L.*

to depart, ἀπ-iέναι

ancestor, πρόγονος, 2 m.

still, ἔτι

victory, νίκη, 1 f.

EXERCISE XII

Verbs with Vowel Stems

do, *ποιῶ* (éω)
 garrison, *φρουρῶ* (éω)
 afraid of, am, } *φοβοῦμαι*
 fear, } (éo)
 must, *δεῖ* (éei), *impers.*, *acc.*
 + *infin.*
 help, *βοηθῶ* (éω), *d.*
 honour, *τιμῶ* (áω)
 start, *ὅρμω* (áω)
 enslave, *δουλῶ* (óω)

cut, *κόπτω*, *L.*
 here, *ἐνθάδε*
 sailor, *ναυτῆς*, 1 *m.*
 numbers (= multitude), *πλῆθ-*
 θος, 3 *n.*
 kinsman, *συγγενής*, 3 *m.* ;
 οἰκεῖος, 2 *m.*
 that, (1) *demonstr.* *ἐκεῖνος*
 (2) *final particle see § 16*

EXERCISE XIII

Verbs with Vowel Stems

view, *θεῶμαι* (áo)
 keep silence, *σιγῶ* (áω);
 σιωπῶ (áω)
 be in want, *ἀπορῶ* (éω), *g.*
 show, *δηλῶ* (óω)
 plough, *ἄρω* (óω)
 man, *πληρῶ* (óω)

citizen, *πολίτης*, 1 *m.*
 old man, *γέρων (-οντος)*, 3 *m.*
 food, *σῖτος*, 2 *m.*
 wish, *βούλομαι*
 quickly, *ταχέως*
 anything, after neg. use *οὐδέν*,
 μηδέν

EXERCISE XIV

master, am, *κρατῶ* (éω), *V. g.*
 encouraged, am, *θαρσῶ* (éω),
 V.
 surround, *κυκλῶ* (óω), *V.*
 flee, *φεύγω*
 rush upon, *ἐπι-φέρομαι*, *d.*
 take, *αἱρῶ* (éω), *λαμβάνω*

wish, am willing to, *θέλω*
 come to, *ἀφ-ικνοῦμαι* (éo) *eis*
 cowardly, *δειλός*
 shameless, *ἀναίσχυντος*
 so large, *τοσοῦτος*
 fearless, *ἄφοβος*
 long, *μακρός*

the sort of, *τοιοῦτος*.
 skilful, *ἔμπειρος*, *g.*
 very, *adj.*, *αὐτός* (= *ipse*)
 naval fighting, *τὸν ναυμαχεῖν*
 sea, *θάλασσα*, *1 f.*
 dark, *σκότος*, *2 m.*
 market-place, *ἀγορά*, *1 f.*

evening, *ἑσπέρα*, *1 f.*
 spear, *δόρυ (-ατος)*, *3 n.*
 phalanx, *φάλαγξ (-αγγος)*, *3 f.*
 so, *οὕτω*, *before vowel οὔτως*
 any longer (*after neg.*), *οὐκέτι*,
μηκέτι
 before, *πρό*, *g.*

EXERCISE XV

enough, *with adj.*, as "terrible enough to," *use οὕτω followed by ὥστε*; large enough to, *τοσοῦτος ὥστε*

the sort of, *τοιοῦτος*, *followed by ὥστε*

keep silent, } *σιγῶ (άω)*, *V.*
 keep silence, }
 wing (of army), *κέρας*, *3 n.*
 hard pressed, be, *πιέζομαι*, *D.*
 escape, *φεύγω*, *ἐκ-φεύγω*

sleep, *καθεύδω*, *κοιμῶμαι (άο)*,
V.

alone, *μόνος*
 rich, *πλούσιος*
 become, *γίγνομαι*
 sail in, *ἐσ-πλέω*

compel, *ἀναγκάζω*, *D.*
 drink, *πίνω*
 against will, *adj.* *ἄκων*, *like ptc.*
 god, *θεός*, *2 m.*
 self, *ipse*, *αὐτός*; *se*, *ἴαντόν*
 fight, *μάχομαι*, *d.*
 stupidity, *μωρία*, *1 f.*
 well, *εὖ*, *καλῶς*
 Pericles, *Περικλῆς (-κλέους)*,
3 m.
 venture, *τολμῶ (άω)*, *V.*
 after, *μετά*, *acc.*
 him, *αὐτόν (eum)*, *ἴαντόν (se)*
 immediately, *εὐθύς*
 long, *μακρός*

EXERCISE XVI

master, *δεσπότης*, *1 m.*
 plough, *ἀρῶ (-ώ)*, *V.*
 ashamed, be, *αἰσχύνομαι*
 ask (for), *αἰτῶ (έω)*, *acc.*
 gift, *δῶρον*, *2 n.*

take, *αἴρω (έω)*, *λαμβάνω*
 start, *δρυμῶ (άω)*, *V.*
 pity, *οἰκτείρω*
 inhabit, *οἰκῶ (έω)*, *V.*
 fine, *καλός*

wish, θέλω, ἔθέλω, βούλομαι
 throw, βίπτω, *L.*
 stone, λίθος, 2 *m.*
 sew, βάπτω, *L.*

garment, ῥιμάτιον, 2 *n.*; ἐσθῆτος
 (-ῆτος), 3 *f.*
 day, ἡμέρα, 1 *f.*

EXERCISE XVII

prepare, παρα-σκευάζομαι, *D.*
 put across, δια-βιβάζω, *D.* (2
 acc.s)
 river, ποταμός, 2 *m.*
 convey across, δια-βιβάζω, *D.*
 hide away, ἀπο-κρύπτω, *L.*
 long ago, πάλαι

cavalry, ἵππεῖς, 3 *m. pl.*, of
 ἵππεύς
 infantry, πεζός, 2 *m.*; really
 adj. ὁ πεζὸς στρατός
 cut off, ἀπο-λαμβάνω
 retreat, ἀνα-χωρῶ (έω), ὑπο-
 χωρῶ (έω)
 sword, ξίφος, 3 *n.*

EXERCISE XVIII

deceive thoroughly, ἔξ-απατῶ
 (άω), *V.*
 by, (1) agent, ὑπό, *gen.*
 (2) *instr., dat.*
 treaty, σπονδαί, 1 *f. (pl.)*
 pillar, στήλη, 1 *f.*
 inscribe, ἔγ-γράφω, *L.*
 send out, ἐκ-πέμπω, *L.*
 night, νύξ (*νυκτός*), 3 *f.*
 retire = retreat
 advise, συμ-βουλεύω, *d.*
 obey, πείθομαι, *D. d.*; πειθ-
 αρχῶ (έω), *V. d.*
 pack up, συ-σκευάζω, *D.*
 next day, ἡ ὑστεραία (sc.
 ἡμέρα)
 Thucydides, Θουκυδίδης, 1 *m.*
 compile, συγ-γράφω, *L.*

messenger, ἄγγελος, 2 *m.*
 baggage, σκεύη, 3 *n. (pl.)*
 history, ἱστορία, 1 *f.*
 war, πόλεμος, 2 *m.*
 collect, συλ-λέγω
 a quantity of, say many
 stone, λίθος, 2 *m.*
 log, ξύλον, 2 *n.*
 bring together, συμ-φέρω
 fortify, τειχίζω, *D.*
 place, τόπος, 2 *m.*; χωρίον, 3 *n.*
 observe, ἐμ-μένω, *d.*; aor.
 -έμεινα
 truce, σπονδαί, 1 *f. (pl.)*
 month, μήν (*μηνός*), 3 *m.*
 charioteer, ἵππηλάτης, 1 *m.*
 fall out, ἐκ-πίπτω; πίπτω,
 aor. ἐπεσον

car, ἄρμα, 3 n.
 entangle, ἐμπλέκω, G.
 rein, ήνια, 1 f.
 year, ἔνιαυτός, 2 m.; ἔτος, 3 n.

live abroad, ἀποδημῶ (έω), ἐκδημῶ (έω)
 third, τρίτος

EXERCISE XIX

that, ἐκεῖνος
 boy, παις (*παιδός*), 3 m.
 ask, = request, αἰτῶ (έω), V.
 = question, ἐρωτῶ (άω), V.
 send away, ἀποπέμπω
 already, ηδη
 gild, χρυσῶ (ώω), V.
 wonder, θαυμάζω, D.
 mistake, ἀμάρτημα, 3 n.

gratify, χαρίζομαι, D. d.
 eight, ὀκτώ
 but, δέ †, ἀλλά
 few, ὅλιγος
 not yet, οὔπω
 wrong, ἀδικῶ (έω), V.
 like, φιλῶ (έω), V.
 live in (a house), οἰκῶ (έω), V.

EXERCISE XX

lie, ψεύδομαι, D.
 deprive, ἀποστερῶ (έω), V.
 seek for, ζητῶ (έω), V.
 remain, μένω; aor. ἔμεινα
 decide, ψηφίζομαι, D.
 fleet, στόλος, 2 m.
 ambassadors, sing. πρεσβευτής, 1 m., pl. πρέσβεις, 3 m.
 entertain, ξενίζω, D.
 magistrate, ἄρχων (ptc.)
 town hall, πρυτανεῖον, 2 n.
 deceive, ἀπατῶ (άω), V.
 poet, ποιητής, 1 m.
 crown, στεφανῶ (ώω), V.
 girl, παιδίσκη, 1 f.

often, πολλάκις
 mend, ράπτω, L.
 tell (inform), λέγω, ἀγγέλλω;
 (order), κελεύω, in past tense also εἴπον
 head, κεφαλή, 1 f.
 leader, ἡγεμών (-όνος), 3 m.
 neighbour, γείτων (-ονος), 3 m.
 conquer, νικῶ (άω), V.
 conquered, am, ἡττώμαι (άο), V.
 once, ποτέ, encl.
 war, make, πόλεμον εἰσφέρω, d.; or πολεμῶ (έω), V. d.

EXERCISE XXI

say, *φημί*, λέγω
do, *ποιῶ* (éω), *V.*; *πράσσω*, *G.*
go, *εἰμι* (= *ib*)
think, *νομίζω*, *D.*

know, *οἶδα*
twenty, *εἴκοσι*
work, *ἔργον*
finish, *τελευτῶ* (áw), *V.*

EXERCISE XXII

after, *μετά*, *acc.*
orator, *ρήτωρ* (-*ορος*), 3 *m.*
come, am, *η̄κω*; *fut.* *η̄ξω*
brother, *ἀδελφός*, 2 *m.*
wrong, am, *ἀμαρτάνω*
right, am, *όρθως* *ἔχω*
honour, *τιμῶ* (áw), *V.*
hear, *ἀκούω*
go away, *ἀπ-ειμι*; *aor.* *ἀπ-*
 ῆλθον
about, *περί*, *g.*

nothing at all, *οὐκ*—*οὐδέν*
able, am, *δύναμαι*
prevent, *κωλύω*, *V.*
ill, am, *νοσῶ* (éw), *V.*
not do any harm to, *οὐδὲν*
 βλάπτω, *with acc.*
receive, *δέχομαι*, *G.*
honour, *τιμή*, 1 *f.*; *ἔπαινος*,
 2 *m.*
compel, *ἀναγκάζω*, *D.*
block up, *φράσσω*, *G.*

EXERCISE XXIII

obey, *πείθομαι*, *D. d.*; *πειθ-*
 αρχῶ (éw), *V. d.*
talk nonsense, *φλυαρῶ* (éw), *V.*
by sea, *κατὰ θάλασσαν*
fight by sea, *ναυμαχῶ* (éw), *V.*
not even, *οὐδέ*, *μηδέ*
trust, *πιστεύω*, *V. d.*
urge, *κελεύω*, *V.*; *παρ-μυθοῦ-*
 μαι (éo), *V.*; *παρ-αιτοῦμαι*
 (iéo), *V.*
companion, *έταιρος*, 2 *m.*
see, *όρω* (áw)

mother, *μήτηρ*, 3 *f.*
noise, *θόρυβος*, 2 *m.*
such, (1) so great, *τοσοῦτος*
 (2) of such a sort, *τοι-*
 οῦτος
hope, *ἐλπίζω*, *D.*
ready, *ἔτοιμος*
at once, *εὐθύς*
satrap, *σατράπης*, 1 *m.*
promise, *ἱπ-ισχνοῦμαι* (éo)
keep, *ἔχω*, *παρ-έχω*
friendly, *φίλιος*

EXERCISE XXIV

remember, *μέμνημαι*
 find out, *πυνθάνομαι*
 tent, *σκηνή*, 1 *f.*
 learn, *μανθάνω*

EXERCISE XXV

acknowledge, *όμολογῶ* (éw),

V.

help, *βοήθεια*, 1 *f.*

save, *σώζω*

best, *ἀριστος*

shout, *βοῶ* (áw), *V.*

without, *ἄνευ*, *g.*

work, *ἐργάζομαι*
 rest, *ἀνάπαυλα*, 1 *f.*
 more, *πλείων*, *πλέων*
 break, *ἄγνυμι*
 bottle, *λήκυθος*, 2 *f.*
 splendid, *κάλλιστος*
 philosopher, *φιλόσοφος*, 2 *m.*

EXERCISE XXVI

(For Indirect Interrogative words see § 44)

am here, *πάρ-ειμι*

who? *τίς*;

where? *ποῦ*;

how large? *πόσος*;

what sort of? *ποῖος*;

whither? *ποῖ*;

how? *πῶς*;

when? *πότε*;

which of two? *πότερος*;

why? *τί*; *διὰ τί*;

happen, *γίγνομαι*

like, *φιλῶ* (éw), *V.*

sail, *πλέω*

believe, *πείθομαι d., πιστεύω d.*

silent, am, *σιγῶ* (áw), *V.*

choose, *αἱροῦμαι* (éo)

stay, *μένω*; aor. *ἔμεινα*

depart, *ἀπ-ειμι*

vexed, am, *ἄχθομαι*

EXERCISE XXVII

ask, ἐρωτῶ (άω), *V.*
 wait, μένω
 still, ἔτι
 live, ζῶ (ζάω), *V.*
 other, ἄλλος
 which way? *dir.* πῇ; *indir.* ὅπῃ
 look for, ζητῶ (έω), *V.*
 doubt, am in, ἀπορῶ (έω), *V.*
 whether—or, πότερον—ἢ
 Athens, Ἀθῆναι, 1 *f.* *pl.*; to
 Athens, Ἀθήναξε
 Corinth, Κόρινθος, 2 *f.*
 governor, ἄρχων (*ptc.*)
 Phoenician, Φοίνιξ (-ικος), 3 *m.*
 try, πειρῶμαι (άο)
 round, περί, *acc.*

Libya, Λιβύη, 1 *f.*
 at last, τέλος
 stick, *use* ἐμπίπτω, *d.*, or κατ-
 έχομαι
 shallow, βραχύς
 had to, δεῖ, *use past tense*
 return, ἀναχωρῶ (έω), *V.*
 traveller, ὁδοιπόρος, 2 *m.*
 call, καλῶ (έω)
 Ethiopian, Αἰθίοψ (-οπος), 3 *m.*
 blameless, ἀμύμων (-ονος)
 spectator, *ptc.* θεῶμαι
 soon, οὐδὲ μακροῦ, τάχα
 end, τελευτῶ (άω), *V.*
 invade, ἐσβάλλω (εἰσ)
 countryman, ἄγροικος, 2 *m.*
 truth, ἀληθεία, 1 *f.*; τὸ ἀληθές

EXERCISE

XXVIII

when (§ 47)
 Kleon, Κλέων (-ωνος), 3 *m.*
 against, κατά, *g.*
 according to, κατά, *acc.*
 Nikias, Νικίας, 1 *m.*
 angry, am, ὄργιζομαι, *D.*
 darkness, σκότος, 2 *m.*
 come on, γίγνομαι, ἐπιγίγ-
 νομαι
 cease, παύομαι; *constr.* with
 ptc. or *g.* of “thing from
 which”
 till (§ 47)

Persephone, Περσεφόνη, 1 *f.*
 steal, κλέπτω
 Demeter, Δημήτηρ (-τρος), 3 *f.*
 mourn, λυπῶ (έω), *V.*
 grief, λύπη, 1 *f.*
 restore, ἀποδίδωμι
 eat, ἐσθίω
 promise, ὑπόσχεσις, 3 *f.*
 glad, am, χαίρω
 while (§ 47)
 word, ρῆμα, 3 *n.*
 runner, δρομεύς, 3 *m.*
 finish, τελῶ (έω)

race, δρόμος, 2 *m.*
 instructions, τὰ ἐντεταλμένα ;
n. pl. pf. part. ἐν-τέλλω
 since (§ 47), ἐξ οὐ, ἐπει
 fresh, νέος, καινός
 annoyed, am = am vexed
 sad, am = mourn
 give up, παρα-δίδωμι
 reply, ἀπο-κρίνομαι
 breakfast, ἄριστον, 2 *n.*
 Miltiades, Μιλτιάδης, 1 *m.*
 first, πρῶτον

Marathon, Μαραθών (-ῶνος),
 3 *m.*
 Greece, Ἑλλάς (-άδος), 3 *f.*
 Themistocles, Θεμιστοκλῆς
 (-κλέοντ), 3 *m.*
 envy, φθονῶ (έω), *V. d.*
 walk about, περι-πατῶ (έω), *V.*
 street, ἀγυιά, 1 *f.*
 quiet, ὥσυχος
 keep quiet, ὥσυχάζω, *D.*
 as great as, τοσοῦτος ὅσος

EXERCISE XXIX

keep, maintain, φυλασσω, *G.*
 law, νόμος, 2 *m.*
 difficult, χαλεπός
 stop, cease, παύομαι; prevent,
 κωλύω, *V.*
 work, ἐργάζομαι
 happy, εὐδαίμων
 stand, *intr. tenses of* ὢστημι
 when, } (§ 47)
 while, }
 young, νέος
 draw up, τάσσω, *G.*
 on, ἐπί, *g.*
 protect, φυλάσσω, *G.*
 try, πειρῶμαι (άο), *V.*
 noise, make, θορυβῶ (έω), *V.*
 money, ἀργύριον, 2 *n.*; χρή-
 ματα, 3 *n. pl.*
 assert = say, or ὢστημι, *G.*
D., foll. by ὅτι, ὡς

spring from, γίγνομαι ἐκ (ἐξ)
 land, γῆ, 1 *f.*; χθών, 3 *f.*
 one (single one), εἷς; (a
 certain one, somebody),
 τις †
 prate, λαλῶ (έω), *V.*
 begin, ἀρχομαι, *G.*
 admiral, ναύαρχος, 2 *m.*
 attack, προσ-βάλλω, *d.*
 rich, πλούσιος
 wise, σοφός
 glass, ὑάλινος
 inform, μηνύω, *V.* (τινί τι)
 fetch, πορίζεσθαι, *D.*
 fodder, χόρτος, 2 *m.*
 advance at the double, δρόμῳ
 ἐπ-ιέναι
 most, πλεῖστος; "most of,"
 often = τὸ πλέον, οἱ πολ-
 λοί

EXERCISE XXX

give, δίδωμι
 talk, δια-λέγεσθαι
 Titinius, Τιτίνιος, 2 m.
 stammer, ψελλίζω
 smite = strike
 idle, βλακεύω, V.
 hit, βάλλω
 missile, βέλος, 3 n.
 for (for the sake of), ὑπέρ, g.;
 (instead of), ἀντί, g.
 country, πατρίς (-ίδος), 3 f.
 count happy, μακαρίζω, D.
 of (about), περί, g.
 die, θνήσκω
 trample, κατα-πατῶ (έω), V.
 read, ἀνα-γιγνώσκω
 enjoy (am pleased with),
 ηδομαι, D. d.
 rise up, *intr.* tenses, ἀν-ίστημι

and yet, οὐ μὴν ἀλλά
 unhappy, am, δυστυχῶ (έω),
 V.
 probably, ὡς εἰκός
 conceited, am, σεμνύνομαι
 fool, μῶρος
 name, ὄνομα, 3 n.
 justly, δικαίως
 name, ὄνομάζω, D.
 bring, Ἰγω
 examination, ἐλεγχος, 2 m. ;
 ἔξετασις, 3 f.
 really, τῷ ὅντι
 music, μουσική, 1 f.
 soul, ψυχή, 1 f.
 is fit for, πρέπει, d. (*rare*)
 treason, προδοσία, 1 f.
 stratagem, δόλος, 2 m.
 spoil, ἀρπαγή, 1 f.

EXERCISE XXXI

often, πολλάκις
 Brasidas, Βρασίδας, 1 m.
 friend, φίλος, 2 m.
 speechless, ἀφωνος
 mistake, make, ἀμαρτάνω
 correct, ἀν-ορθῶ (όω), V.
 ought, use δεῖ or χρῆ, acc. +
 infin.
 wonder, θαυμάζω, D.
 carriage, ἄρμα, 3 n. ; ἄμαξα,
 1 f.
 move, *intr.*, φέρομαι

without, ἀνευ, g.
 bring back, ἡκω φέρων, or
 ἔχων : ἀπ-άγω
 wonderful, θαυμάσιος
 tale, λόγος, μῦθος, 2 m.
 dispatch, στέλλω (§ 14)
 build, οἰκοδομῶ (έω), V.
 country (= land), γῆ, χώρα,
 1 f.
 mortar, πηλός, 2 m.
 fit in, συν-τίθημι
 as, ὡς

each, (1) *of several*, ἔκαστος
 (2) *of two*, ἔκάτερος
 go, *i.e.* fit, συμ-βαίνω
 have, ἔχω

no, οὐδείς, or *simple neg.* οὐ
 once, ποτέ †
 wherever you come from, use
 ὅθεν or ὅποθεν, *indef.*

EXERCISE XXXII

praise, ἐπ-αινῶ (έω)
 let go, ἀφ-ίημι
 bless, μακαρίζω, *D.*
 sad, am, λυπῶ (έω), *V.*
 any longer, *after neg.* οὐκέτι
 again, αὖθις
 hold out, ἀντ-έχω, καρτερῶ
 (έω), *V.*
 as long as, *conj.* (§ 47. 2, and
 notice, § 51, *tense after έως*)
 hungry, am, πεινῶ (άω), *V.*
 rest, ήσυχάζω, *D.*; ἀνα-παύομαι
 get, λαμβάνω; κρατῶ (έω), *V.*
g.; τυγχάνω, *g.*
 want (desire), δέομαι, *g.*

coward, δειλός, *adj.*
 bravely, ἀνδρείως
 assembly, ἐκκλησία, 1 *f.*
 wait, μένω, ἀνα-μένω
 howl, ὥλακτῶ (έω), *V.*
 allow, ἔω (άω)
 enter, ἔσ-ειμι
 softly, ήσύχως
 crowd, ὥχλος, 2 *m.*
 dare, τολμῶ (άω), *V.*
 oppose, ἐν-αντιοῦμαι (όο), *V.d.*
 give in, ἐν-δίδωμι
 at, ἐπί, *d.*
 not a single man, οὐδ' εἰς
 run, τρέχω

EXERCISE XXXIII

before (§ 52)
 athlete, ἀθλητής, 1 *m.*
 train, ἀσκῶ (έω), *V.*
 depart, ἀπ-ειμι
 conspirator, συνωμότης, 1 *m.*
 arrive, ἤκω, ἀφ-ικνοῦμαι
 defeat, ἤττωμαι (άο), *V.*
 strong, am, κρατῶ (έω), *V.*
 on the sea, κατὰ θάλατταν
 cut down, κατα-κόπτω, *L.*
 bridge, γέφυρα, 1 *f.*

flute-player, αὐλήτης, 1 *m.*
 three, τρεῖς
 obol, ὁβολός, 2 *m.*
 scarcely, μόλις
 actual, *use αὐτός*
 fugitive, *pfc.* φεύγω
 everywhere, πανταχῆ, παντα-
 χοῦ
 gone, have, οἴχομαι
 how? πῶς; (*see* § 44)

EXERCISE XXXIV

fire, πῦρ (*πυρός*), 3 n.
 till, *conj.* (§§ 47. 3 ; 51, 52)
 Prometheus, Προμηθεύς, 3 m.
 bring, φέρω
 heaven, οὐρανός, 2 m.
 writer, λογογράφος, 2 m. ;
 λογοποιός, 2 m.
 hate, μισῶ (*έω*), V.
 Greek (language), ἡ Ἑλλη-
 νικὴ φωνή, 1 f.
 Homer, Ὁμηρος, 2 m.

poem, ποίημα, 3 n.; ἔπος, 3 n.
 run dry, αὐάνομαι (*ηὐάνθην*,
 αὐανθίσομαι)
 level, ὁμαλός
 expect, προσδοκῶ (*άω*), V.
 shout out, βοῶ (-άω) λέγων
 old woman, γραῦς, 3 f.
 water, ὕδωρ (*ὕδατος*), 3 n.
 swim, νέω
 trumpet, σάλπιγξ (-ιγγος), 3 f.
 rush against, ἐπι-φέρομαι, d.

EXERCISE XXXV

gave this order = ordered this
 at once, εὐθύς
 return, ἀνα-χωρῶ (*έω*), V.
 villain, κακός, κάκιστος, παν-
 οῦργος, 2 m.
 call, καλῶ (*έω*) ; (bad name)
 ἀπο-καλῶ
 lose, ὅλλυμι ; ὅλωλα, I am
 lost

catch, αἱρῶ (*έω*), λαμβάνω
 plot, μηχανῶμαι (*άο*), V.; ἐπι-
 βουλεύω, V.
 is to, ἔξ-εστι, d. pers. and infin.
 bathe, λούομαι
 ring, σφραγίς (*ῖδος*), 3 f.
 yesterday, χθές
 to town, εἰς ἄστυ
 to-day, σήμερον

EXERCISE XXXVI

Xenophon, Ξενοφών (-ῶντος),
 3 m.
 out of place, ἄτοπος
 Syracuse, Συράκουσαι, 1 f.
 pl.
 perhaps, ἴστως
 destroy, δια-φθείρω; *aor. pass.*
 διεφθάρην

disobedient, ἀπειθής
 borrow, δανείζομαι, D.
 repay, ἀπο-δίδωμι
 fifteen, πεντεκαΐδεκα
 guest, ξένος, 2 m.
 require (want), δέομαι, g.
 encouraged, am, θαρσῶ (*έω*),
 V.

winter, χειμών (-ῶνος), 3 m.
 harvest, συγκομιδή; 1 f.
 summer, θέρος, 3 n.
 go on shouting, represent by
*tense expressing continuous
 action*

ancient, παλαιός, or use πάλαι
after article
 put in (of ship), ἐσ-ορμίζομαι,
D.; κατ-άγομαι, πρόσ-
εσχον
 sail, ὥστιον, 2 n.
 oar, κώπη, 1 f.

Supplementary to Exercise 36

consider, δια-σκοπῶ (έω), V.;
 δια-λογίζομαι, D.
 act differently = do other
 things
 serve, θεραπεύω, acc.
 diligently, σπουδাইως
 in my old age, use γέρων
 knave, πανούργος, 2 m.
 survive, περιγίγομαι

equally, ἵσως
 skilful, ἔμπειρος, σοφός
 business, τὰ πράγματα
 reign, βασιλεύω
 calamity, συμφορά, 1 f.
 report, ἀγγέλλω (§ 14)
 pig, σῦς (συός), 3 c.
 wing, πτέρυνξ (-γος), 3 f.
 so great, τοσοῦτος

EXERCISE XXXVII

listen, ἀκροῦμαι (άο), V. g.
 fine, εὐδίος
 blame, μέμφομαι
 play, παιζω, D. (*fut. παιξομαι*)
 away, am, ἀπ-ειμι
 appoint, καθ-ίστημι
 "give the best advice," say
 "advise the best things"
 good, ἀγαθός
 put to death (kill), ἀπο-κτείνω;
 for pass. ἀπο-θνήσκω
 corrupt, δια-φθείρω
 manners, τρόποι, 2 m. pl.
 under the command of, use
 στρατηγῶ (έω), gen. abs.

face, πρόσωπον, 2 n.
 fierce, στυγνός
 danger, κίνδυνος, 2 m.
 sufficient, ίκανός, or ἄλις, adv.
 provisions, σιτία, 2 n. pl.; or
 ἐπιτήδεια, 2 n. pl.
 approach, πλησιάζω, D. d.
 rub out, ἀφανίζω, D.
 foot-print, ἵχνος, 3 n.
 desert, αὐτομολῶ (έω), V.
 as soon as (§ 51 ad fin.),
 ἐπειδὴ τάχιστα
 because (§ 56)
 treat, χρῶμαι (άο), d.
 cruelly, ὡμῶς

EXERCISE XXXVIII

besiege, *πολιωρκῶ* (éō), *V.*
 act as general, *στρατηγῶ* (éō),
V.
 though, *καίπερ* with ptc.
 a long way, *μακράν*
 off = distant (am), *ἄπ-ειμι*
 ground, *γῆ*, 1 *f.*; *χθών*
(χθονός), 3 *f.*
 snow, *χιών* (-ónos), 3 *f.*
 even if, *εἰ καί*
 seem, *δοκῶ* (-éō); *φαίνομαι*
 seven, *ἑπτα*

stay away = am absent, *ἄπ-ειμι*
 liar, *ψευδής*
 murder, *ἀπο-κτείνω*
 despair, *ἀθυμῶ* (éō), *V.*
 strange, *ἀλλότριος*
 officer, *ἄρχων*, ptc.
 Xerxes, *Ξέρξης*, 1 *m.*
 Salamis, *Σαλαμίς* (-ínos), 3 *f.*
 vanquished, am, *ἡττῶμαι* (áo),
V.
 sea-fight, *ναυμαχία*, 1 *f.*
 overcome = conquer

EXERCISE XXXIX

least, *adv.*, *ηκιστα*
 sometimes, *ἐνίοτε*
 scout, *κατάσκοπος*, 2 *m.*
 what kind? *dir.* *ποῖος*; *indir.*
όποῖος
 arms, weapons, *ὅπλα*, 2 *n. pl.*
 cross, *δια-βαίνω*
 fall into confusion = am confused
 narrow, *στενός*
 expedition, *στρατεία*, 1 *f.*
 Cyrus, *Κῦρος*, 2 *m.*
 promise, *ὑπ-ισχνοῦμαι* (éo)
 almost, *μόνον οὐ*
 empty, *κενός*; dry, *ξηρός*
 rain, *ἵετός*, 2 *m.*
 Socrates, *Σωκράτης* (-ous), 3 *m.*

speech, make a, *ἀγορεύω*,
δημηγορῶ (-éō), *V.*
 forget, *ἐπι-λανθάνομαι*, *g.*
 continually, *ἀεί*, *συνεχῶς*
 all that (*rel.*), use *ὅσσος*
 caught, am, *ἀλίσκομαι*
 prison, *δεσμωτήριον*, 2 *n.*
 invader, *ptc.* with article
 reach = arrive at
 deserted, *ἐρῆμος*
 inhabitant, *ptc.* + *art.*, *ἐν-οικῶ* (éō), *V.*
 do good service, *εὐεργετῶ* (éō), *V. acc.*
 singer, *ptc.* + *art.*, *ἀδω*
 reluctantly, use *ἄκων*
 leave off = cease

EXERCISE XL

well, am, *εἰ* ἔχω, ὑγιαιίνω
 afraid, am = fear
 capture = take
 rather, μᾶλλον
 than, οὐτε
 danger, κίνδυνος, 2 m.
 perish, ὅλλυματ, aor. ὠλόμην,
pf. ὅλωλα
 starvation, λιμός, 2 m.

obtain = get
 son, νιός, 2 m.
 go to bed, κοιμῶμαι (άο), *V.*
 wrong, ἀδικος
 too late, ὕστερος
 come too late, ὕστερίζω, *D.*
 convey across, δια-βιβάζω, *D.*
 whole, πᾶς

EXERCISE XLI

take care, ὁρῶ (άω); φυλάσσω,
G.
 arrange, ἐπι-μελοῦμαι (έο);
πράσσω, G.
 at the head of, am, προστατῶ
(έω), g. ; προ-ίσταμαι, g.
 too, λίαν, or *expr. by cpt.*
 at once, *e.g.* all together, ἄμα
 appear, φαίνομαι
 strive, *use πράσσω ὅπως*
 accomplish, δια-τελῶ (έω)
 sword, ξίφος, 3 n.

inquire = ask
 keep = have, ἔχω
 in a time of peace, ἐν σπονδαῖς
 understand, συν-ίημι
 meet, ἀπ-αντῶ (άω), *d.*
 on land, κατὰ γῆν
 statesman, πολιτικός
 want = wish, βούλομαι
 write, γράφω, *L.*
 among, ἐν, *d. ; παρά, d.*
 before (§§ 47. 3 ; 52)

EXERCISE XLII

deny, ἀρνοῦμαι (έο), *V.*
 do harm, ἀδικῶ (έω), *V. ;*
βλάπτω, L.
 bad weather, ἀπλοια, 1 f.
 a great number = very many

take up stand, ἴστημι, *intr.*
tense
 Caesar, Καῖσαρ (-αρος), 3 m.
 wife, γυνή (-αικός), 3 f.
 senate-house, βουλή, 1 f. ;

βούλευτήριον, 2 *n.*; βούλειον, 2 *n.*; πρυτανείον, 2 *n.*
always, ἀεί
rash, θρασύς
fall, πτίπτω
vigorous, σπουδαῖος
suffer, πάσχω
injustice = unjust things
Spartan, Σπαρτιάτης, 1 *m.*;
Δακεδαιμόνιος, 2 *m.*

trade, ἐμπολῶ (άω), *V.*
anywhere, ποντ; after neg.,
οὐδαμοῦ, μηδαμοῦ
free, ἔλευθερος
wealth, πλοῦτος, 2 *m.*; χρήματα, 3 *n. pl.*
manner, τρόπος, 2 *m.*
in this manner, often οὕτως

EXERCISE XLIII

severely, χαλεπῶς
neither, οὐδέ, μηδέ
eat, ἔσθιω
reward, μισθὸν ἀποδίδωμι,
d. pers.
disturbance, στάσις, 3 *f.*
wicked, πονηρός, κακός
impossible, ἀδύνατος
forbid, ἀπ-αγορεύω, *V.*
forgiveness, συγγνώμη, 1 *f.*
whether, in single question,
εἰ; in double, πότερον
. . . η; altern. condition
(sive . . sive), εἴτε . . εἴτε
lack, ἐνδεής είμι, *g.*; ἀπορῶ
(έω), *V. g.*
the same way . . as, τὴν
αὐτὴν ὁδὸν . . ην
resist, ἀντ-έχω
offer, ἐπ-αγγέλλομαι, *d.*
Artaxerxes, Αρταξέρξης, 1 *m.*
Egypt, Αἴγυπτος, 2 *f.*

deserter, αὐτόμολος, 2 *m.*
share, μέρος, 3 *n.*
booty, λεία, 1 *f.*
follow, συν-έπομαι, *d.*
unknown, ἄγνωστος
continent, ἥπειρος, 2 *f.*
Alexander, Ἀλέξανδρος, 2 *m.*
Diogenes, Διογένης (-ous), 3 *m.*
easy, ράδιος
virtuous, χρηστός
Achilles, Ἄχιλλεύς (-έως), 3 *m.*
Odysseus, Ὅδυσσεύς (-έως),
3 *m.*
even, καί
in difficulties, am, ἀπορῶ (έω),
V.
practise, ἀσκῶ (έω), μελετῶ
(άω), *V.*
profession, τέχνη, 1 *f.*
sooner, πρότερον
nation, ἔθνος, 3 *n.*
land, ἐκ-βαίνω, ἀπο-βαίνω

EXERCISE XLIV

ever, *after negative* = never
 condemn, *κατα-κρίνω*, *g.*
 guilty, *αἰτιος*
 pay, *vb.*, *ἀπο-δίδωμι*
 lay down, *κατα-τίθημι*
 have part in = share, *μετ-*
 έχω, *g.*
 amnesty, *ἄδεια*, 1 *f.*
 take part in politics, *τὰ*
 πολιτικὰ πράττω
 dark, *adj.*, *σκοτεινός*
 deaf, *κωφός*

quite, *παντάπασι*
 light, *subst.*, *φῶς* (*φωτός*), 3 *n.*
 Aristophanes, *Ἀριστοφάνης*
 (-*οντος*), 3 *m.*
 ridicule, *κατα-γελῶ* (-*άω*), *g.*
 get hair cut, *κείρομαι*
 his followers, *οἱ περὶ αὐτόν*
 impious, *ἀσεβής*
 at home, *οἴκοι*
 get tired, *κάμνω*
 pupil, *μαθητής*, 1 *m.*

SPECIAL VOCABULARIES TO CONTINUOUS PROSES

I

Note 1. "Now," as conjunction, δέ†.

2. Remember a predicate is distinguished from the subject by having no article : νὺξ ἡ ἡμέρα ἐγένετο, "Day became night."
3. "Many beautiful buildings."—When an adj. follows "many," in Greek couple with καί, as πολλὰ καὶ καλὰ ἔργα, "many beautiful works."

at first, πρῶτον

thus, οὕτως

till, ἄρω (όω), *V.*

near, ἐγγύς, *g.*

cliff, κρημνός, *2 m.*

high, ὑψηλός

am in danger, κινδυνεύω, *V.*

then, (1) at that time, τότε

(2) after that, ἐπειτα,
εἰτα

then, (3) therefore, οὖν†
under, ὑπό, *d. rest, acc. motion*
rock, πέτρα, *1 f.*
later on, ὕστερον
also, καί (before word emphasi-
sised)

beautiful, καλός

acropolis, ἀκρόπολις, *3 f.*

still (of time), ἔτι

II

Note.—"As follows" = τοιόσδε. τοιοῦτος = "of the sort mentioned previously."

epic poem, ἔπος, 3 n.
 describe, συγ-γράφω, L.;
 μυθολογῶ (έω), V.
 cause, αἰτία, 1 f.
 Paris, Πάρις (-ιδος), 3 m.
 Troy, Τροία, 1 f.
 Helen, Ἐλένη, 1 f.
 husband, ἀνήρ (ἀνδρός), 3 m.
 Menelaus, Μενέλαος, 2 m.;
 Μενέλεως, 2 m.

brother, ἀδελφός, 2 m.
 Agamemnon, Ἀγαμέμνων
 (-ονος), 3 m.
 Argos, Ἄργος, 3 n.
 recover, ἀνά-κομίζομαι, D.
 continue, δια-τελῶ (έω)
 ten, δέκα
 year, ἔτος, 3 n.; ἐνιαυτός, 2 m.
 Trojan, Τρώς (Τρωός), 3 m.

III

Note 1. "As," emphasising a word in apposition with another, need not be translated in Greek. Sometimes, for emphasis, ὡς may be used.

2. "much" = many things.

people = persons, οἱ ἄνθρωποι
 about = concerning, περί, g.
 deed, ἔργον, 2 n.
 record, γράφω, συγ-γράφω,
 L.; μνημονεύω, V.
 fight (a battle), πολεμῶ (έω),
 V.
 like, ὅμοιος, d.
 chieftain (Homeric), βασι-
 λεύς, 3 m.
 full armour, πανοπλία, 1 f.

most, *adv.*, πλεῦστον, μάλιστα
 merely, μόνον
 Asia, Ἀσία, 1 f.
 custom, ἕθος, 3 n.
 main body, οἱ πολλοί, τὸ
 πλῆθος, 3 n.
 begin, ἀρχομαι, G.
 champion, πρόμαχος, 2 m.
 majority, οἱ πλείονες
 each other, ἀλλήλω
 run away = flee

IV

Note 1. "A number of" = many.

2. "Or," following previous negative sentence, = οὐδέ,
 μηδέ. Following affirmative sentence, = ἢ.

3. The Latin rule for “factive verbs” applies in Greek.

the same, ὁ αὐτός, αἵτος
 peace, am at, εἰρήνην ἄγω, ἔχω
 or, after previous neg. sentence,
 οὐδέ, μηδέ
 but, ἀλλά, δέ †
 war, go to, πολεμῶ (έω), d.
 pers.
 against (after μάχομαι, πολε-
 μῶ), express by d.

wage (war), vb. πολεμῶ (έω),
 V.
 neither . . nor, οὔτε . . οὔτε
 body, σῶμα, 3 n.
 become, γίγνομαι
 training, ἀσκησις, 3 f.
 in war, εἰς πόλεμον
 invincible, ἀήττητος
 brick, πλίνθος, 2 f.

V

Note.—*ώστε* may be used like Latin *itaque* = “and so,” without affecting the mood of the verb following it.

busy, σπουδαῖος
 merchant, ἐμπόρος, 2 m.
 powerful, δυνατός
 trade, subst., ἐμπορία, 1 f.
 naturally, ὡς εἰκός
 therefore, οὖν †
 than, ᾧ
 empire, ἀρχή, 1 f.
 over, after vb. or subst. of
 ruling expr. by gen.
 coast, παραλία, 1 f.; or expr.
 by παρὰ θάλατταν, πρὸς
 θαλάττης

Aegean, Αἰγαῖος
 leader, am, ἡγεμονεύω, V. g.
 jealous, am, φθονῶ (έω), V. d.
 rebel, intr. tenses, ἀφ-ίστημι
 foll. by ἀπό, g.
 determine, use δοκεῖ, d. pers.
 + infin., or ψηφίζομαι,
 D.; past tenses, βουλεύω,
 V.
 altogether, παντάπασι
 power, δύναμις, 3 f.

VI

Note 1. “Not long afterwards” = οὐ πολλῷ ὕστερον = “afterwards by not much,” d. of “measure of difference,”

cp. *paullo post*: or the phrase οὐ διὰ μακροῦ, lit. = “after a not long interval.”

2. “Forty furlongs distant.”—Measure of space is put in acc.
3. “Pass along the road” = χωρεῖν τὴν ὁδόν (“cognate” accusative).

about (with numbers), περί,
acc. ; μάλιστα
furlong, στάδιον, 2 n. ; in pl.
also στάδιοι, 2 m.
forty, τεσσαράκοντα
distant, ptc. ἀπέχω
Peiraeus, Πειραιεύς, 3 m. ;
Πειραι-ᾶ, -ῶς, -εῖ
pass along, χωρᾶ (έω), V.

fifty, πεντήκοντα
last, νῦ., δια-τελῶ (έω)
thirty, τριάκοντα
take down, demolish, καθ-
αιρῶ (έω)
have less power, μεῖνον δύνα-
μαι
restore (of building), ἀν-օρθῶ
(όω), V.

VII

Note 1. “Swore not to help.”—Remember to get the tense of the verb in the indirect speech by going back to the “actual words.”

2. “So much as.”—Here “as” is represented by ὅσος, the relative which properly follows τοσοῦτος, just as οἷος follows τοιοῦτος. οἷος and ὅσος follow the regular rule for number, gender, and case of the relative.

plunder, ληζομαι, D.
both . . and, τε † . . καί
slave girl, δούλη, 1 f.
liberate, ἐλευθερῶ (όω), V.
daughter, θυγατῆρ (-τρός), 3 f.
Apollo, Ἀπόλλων (-ωνος), 3 m.
owing to, διά, acc.

too = also
give up, ἀφ-ίημι
two, δύο (may go with pl. noun
and be foll. by pl. vb.)
quarrel, ἐρίξω, D. ; δια-φέρο-
μαι, d.
bitter, πικρός

heart, *καρδία*, 1 *f.*
 stag, *ἔλαφος*, 2 *m.*
 mean, *σημαίνω*
 impudent, *ἀναισχυντος*
 swear, *ὅμνυμι*
 take away, *ἀφαιρῶ* (*έω*)

threaten, *ἀπειλῶ* (*έω*), *V.*
 remain inactive, *ἡσυχάζω*, *D.*
 beg, *παραιτοῦμαι* (*έο*), *V.*
 anger, *όργη*, 1 *f.*
 for, *ὑπέρ*, *g.*

VIII

Patroclus, *Πάτροκλος*, 2 *m.*
 specially, *μάλιστα*
 kill, *for pass. use ἀποθνήσκω*
 and so, *ώστε*
 avenge somebody else, *τιμω-*
ρῶ (*έω*), *V.*, *d. pers. avenged*
 avenge one's self, *τιμωροῦμαι*,
acc. of pers. punished
 dead, *τεθνηκώς*, *pf. ptc.*
 blind, *τυφλῶ* (*όω*), *V.*
 goddess, *θεός*, 2 *f.*
 Ate, **Ἄτη*, 1 *f.*
 accept, *δέχομαι*, *G.*
 go forth, *ἔξειμι*

Hector, **Εκτωρ (-օρօς)*, 3 *m.*
 chase, *διώκω*, *G.*
 three times, *τρίς*
 take courage, *ἀναθαρσῶ* (*έω*),
V.
 meet, *περιτυγχάνω*, *d.*
 confront, *ἀπαντῶ* (*άω*), *d.*
 latter, *οδτος*
 weapon, *ὅπλον*, 2 *n.*
 short, *βραχύς*
 contest, *ἀγών (-ώνος)*, 3 *m.* ;
ամիլլա, 1 *f.*
 Athene, **Ἀθήνη*, 1 *f.* ; **Αθηνᾶ*,
 1 *f.*

IX

Note.—“Persuaded Hera not to oppose.”—Use the same negative as that employed in the speaker's “actual words.”

quaint, *ἄτοπος*
 act, *πράσσω*, *G.*
 savagely, *ώμως*
 Zeus, *Ζεύς* (*Διός*), 3 *m.*

Hera, **Ηρα*, 1 *f.*
 as — as possible, *ώς with*
superlat.
 protect, *σώζω*

hang up, ἀνα-κρεμάννυμι
 beat, πληγὰς ἐντείνω, *d.* ;
 παίω, *acc.*
 before, πρότερον, τὸ πρίν
 another time, ἄλλοτε
 lame, χωλός

Hephaestus, Ἡφαιστος, 2 *m.*
 oppose = resist
 throw out, ἐκ-βάλλω
 Olympus, Ὄλυμπος, 2 *m.*
 whole, ὅλος
 much (*with cpt.*), πολλῷ

X

therefore, οὖν †
 better, *adj.* ἀμείνων, *adv.* ἀμείνον
 certainly, δῆλον ὅτι; *in parenthesis*
 Andromache, Ἀνδρομάχη, 1 *f.*
 even, καί, *before word emphasised*
 weak, ἀσθενής
 come down, κατ-έρχομαι
 add, προσ-τίθημι
 strength, κράτος, 3 *n.*
 hero, ἥρως (-ωσ), 3 *m.*
 favour, χαρίζομαι, *D. d.*
 aim, ἰθύνω, εὐθύνω

slay, κτείνω, ἀπο-κτείνω
 foe, ἔχθρος, πολέμιος, 2 *m.*
 dense, παχύς
 Aphrodite, Ἀφροδίτη, 1 *f.*
 love, ἔρως (-ωτος), 3 *m.*
 hand, χείρ (χειρός), 3 *f.*
 Diomedes, Διομήδης (-οντος),
 3 *m.*
 Ares, Ἄρης, 3 *m.*; *acc.* Ἄρη,
 g. Ἄρεως, *d.* Ἄρει
 rout, τρέπω
 roar, βοῶ (άω), *V.*
 pain, ἄλγος, 3 *n.*; ὁδύνη, 1 *f.*
 cure, ιῶμαι (άο), *V.*

XI

Note.—The following adverbial uses of the accusative must be noticed. An accusative, called “cognate,” often “repeats the idea contained by the verb,” as νικᾶν νίκην, “to win a victory.”

Often an *adj.* is attached :

νικᾶν καλλίστην νίκην, to win a most glorious victory.

The next step is to banish the noun, and use an adjective in the neuter :

οὐδὲν φοβεῖσθαι, to have no fear.

Not only adjectives, but demonstrative and indefinite pronouns, may be used in the neuter, either sing. or plur. :

πολλὰ ἀμαρτάνειν, to sin much, commit many sins.
οὐδὲν ἀμαρτάνειν, to make no mistake.

This kind of accusative is like an adverb, and other cases may also follow the verb quite naturally :

οὐδὲν ἀδικεῖν τὴν Ἑλλάδα, to do no harm to Greece.

ἀδικεῦν τι τὴν Ἑλλάδα, to do some harm to Greece.

πολλὰ ἐναντιοῦσθαι τοῖς βουλευταῖς, to make much opposition to the senators.

Caesar, Καῖσαρ (-*apos*)

Gaul, ḥ Κελτική, 1 *f.*

conquer (country), κατα-στρέφομαι

command, *subst.*, ἀρχή, 1 *f.*

senator, βουλευτής, 1 *m.*

envious, am = envy

proper, προσήκων, *ptc.*

time, καιρός, 2 *m.*

Rome, Ῥώμη, 1 *f.*

private citizen, ἰδιώτης, 1 *m.*

bring accusation, αἰτίαν προστίθημι, *d.*; αἰτιῶμαι (*áo*), *acc. pers.*

declare, ἀπο-φαίνω

public (enemy), τοῦ δῆμου

in consequence of, διά, *acc.*

through, διά, *g.*

Italy, Ἰταλία, 1 *f.*

towards, εἰς, πρός, *acc.*; ἐπί, *gen.*

rest, λοιπός

make self master, κρατῶ (*éw*), *V. g.*

harm, ἀδικῶ (*éw*), *V.*

fellow citizen, συμ-πολιτεύων, *ptc.*

do violence, ὑβρίζω, *D.*

meanwhile, ἐν τούτῳ

hate, μισῶ (*éw*), *V.*

gather, συλ-λέγω

Pompeius, Πομπίγιος

inhabitant, *ptc.* ἐν-οικῶ (*éw*), *V.*

with moderation, μετρίως

his followers, οἱ περὶ αὐτόν

submit, ὑπ-ακούω, *d.*

senate, βουλή, 1 *f.*

XII

ar = much, <i>before cpt.</i> πολλῷ	come over, <i>aὐτομολῶ</i> (έω),
catter, δια-σπείρω	<i>V.</i> ; ἀφ-ίστημι, <i>intr. tenses</i>
n different parts, ἄλλοι ἄλλῃ	of own free will, <i>ἐκών</i> , <i>ptc.</i>
against, ἐπί, <i>g.</i> ; πρός, ἐπί, <i>acc.</i>	cross over, δια-βαίνω
gather together, συν-αθροίζω,	stores, τὰ σκεύη, 3 <i>n. pl.</i>
D.	fall into hands of, γίγνομαι
division, μέρος (-ους), 3 <i>n.</i>	ἐπί, <i>d.</i>

XIII

because, διοτί	give advice, <i>συμ-βουλεύω</i> , <i>d.</i>
at the same time, ἅμα	argue, ἀμφισβήτω (έω), <i>d.</i>
Roman, Ρωμαῖος	<i>pers.</i> , or <i>πρός</i> , <i>acc.</i> ; <i>impf.</i>
superior, κρείσσων	ἡμφισβήτουν
ater on, ὕστερον	attend, <i>προσ-έχω</i> <i>τὸν νοῦν</i> , <i>d.</i>
headquarters, make, καθ-ίστα-	established, <i>καθ-εστηκώς</i> ,
μαι εἰς, ἀφόρμην ποιοῦμαι	<i>καθ-εστώς</i>
ἐκ, ἀφ-ορμῶ ἀπό, ἐκ, ἐξ, <i>g.</i>	without question, ἀναμφι-
Thessalonica, Θεσσαλονίκη,	σβήτήτως
1 <i>f.</i>	effectively, ἐντελῶς
Macedonia, Μακεδονία, 1 <i>f.</i>	each other, ἀλλήλους
noble, εὐγενῆς, 3 <i>m.</i>	

XIV

west, ἐσπέρα, 1 <i>f.</i>	pretend, <i>προσ-ποιοῦμαι</i> (έο),
upon, ἐπί, <i>g. or d.</i>	<i>V.</i> [+ <i>fut. infin.</i>]
semicircle, ἡμίκυκλον, 2 <i>n.</i>	attack, <i>subst.</i> , <i>προσβολή</i> , 1 <i>f.</i>
marsh, ἔλος, 3 <i>n.</i> (-ους)	right, <i>δεξιά</i> , 1 <i>f.</i>
plan, μηχανῶμαι (άο), <i>V.</i>	low, <i>βραχύς</i>
clever, σοφός	resist, <i>ἀμύνομαι</i>
how? <i>dir.</i> πῶς; <i>indir.</i> ὥπως	perceive, <i>αἰσθάνομαι</i>

plan, *subst.*, διάνοια, 1 *f.*; ἐπί-
νοια, 1 *f.*
turn, *tr.* τρέπω, *intr.* τρέπομαι
along, κατά, *acc.*; παρά, *acc.*
left, ἀριστερά, 1 *f.*
plain, πεδίον, 2 *n.*

superior = higher
position, χωρίον, 2 *n.*; have
superior position, εἰμι ἐν
τῷ ὑψηλοτέρῳ
drive away, ἀπ-ελαύνω

XV

Note 1. Adverbs may be joined with the article in the position of an adjective qualifying a noun :

ὁ τότε βασιλεύς, the king of that time.

ὁ νῦν χρόνος, the present time.

Sometimes the noun is not expressed :

οἱ πάλαι, men of long ago, the ancients.

2. “The greatest misery” = “the worst things.”

Solon, Σόλων (-ων), 3 *m.*
story, μῦθος, λόγος, 2 *m.*
wisdom, σοφία, 1 *f.*
go abroad, ἀπο-δημῶ (έω), *V.*
travel, ὁδοιπορῶ (έω), *V.*; ἀπο-
δημῶ (έω), *V.*
have conversation, δια-λέγο-
μαι, *d.*
Croesus, Κροῖσος, 2 *m.*

Lydian, Λυδός
too = also
answer, ἀπο-κρίνομαι
count = consider
as long as, ἔστε, ἔως (*see § 47.*
3, temporal conjunctions)
the greatest misery, τὰ δεινό-
τατα, τὰ κάκιστα
still, ἔτι

XVI

Note 1. “In his conversation with him” = “Talking with him.”

2. “Began to pity.”—The simple impf. often expresses beginning of action.

gone away, have, *οἴχομαι*
 the following, *τοιόσδε*
 misfortune, *συμφορά*, 1 *f.*
 by accident, *τύχη*, *κατὰ τύχην*
 hunt, *θηρῶ* (άω), *V.*
Lydia, *Λυδία*
 take prisoner, *ζωγρῶ* (έω), *V.*
 place, *tr. vb.*, *ἴστημι*
 pile, *σωρός*, 2 *m.*
 burn, *κατα-καίω*
 alive, *ζώς*
 wood, *ῦλη*, 1 *f.*

light, *vb.*, *ἀπτω*, *ἀν-ἀπτω*, *L.*
 why? *dir. τί*; *indir. ὅ τι*
 visit, *φοιτῶ* (άω) *εἰς*, *V.*
 palace, *βασιλειον*, 2 *n.*
 groan aloud, *ἀνα-στενάζω*
 call on, *ἐπι-καλῶ* (έω)
 interpreter, *ἔρμηνεύς* (-έως),
 3 *m.*
 call out, *ἀνα-βοῶ* (άω), *V.*
 inflict, *ἐπι-βάλλω*, *ἐπι-τίθημι*
 similar, *ὅμοιος*
 himself, *reflexive*, *ἑαυτόν*

XVII

robber, *λγστής*, 1 *m.*
Attica, *ἡ Ἀττική*, 1 *f.*
Procrustes, *Προκρούστης*, 1 *m.*
 seize, *κατα-λαμβάνω*
 rob, *συλῶ* (άω), *V.*
 catch, *αἱρῶ* (έω)
 bed, *λέχος* (-ους), 3 *n.*
 stretch, *ἐκ-τείνω*
 rack, *στρέβλη*, 1 *f.*

cut off, *ἀπο-κόπτω*, *L.*
 foot, *ποῦς* (*ποδός*), 3 *m.*
 consequently, *διὰ τοῦτο*, *ἐκ
τούτου*
 fit, *intr.*, *ἀρμόζω*, *D.*, *d. pers.*
 fitting, *ᾶξιος*, *προσήκων*
Theseus, *Θησεύς* (-έως), 3 *m.*
 only, *adv.* *μόνον*

XVIII

release, *λύω*, *V.*
 trouble, *κακόν*
Minos, *Μίνως*, 2 *m.*
Crete, *Κρήτη*, 1 *f.*
 young man, *νεανίας*, 1 *m.*
 maiden, *παρθένος*, 2 *f.*

every year, *κατ' ἔτος*
 devour, *κατ-εσθίω*
Minotaur, *Μινωταῦρος*
 monster, *θῆρ* (*θηρός*), 3 *m.*
 half, *τὸ ᾗμισυ*
 human being, *ἄνθρωπος*

bull, *ταῦρος*, 2 *m.*
 centre, *τὸ μέσον*
 labyrinth, *λαβύρινθος*, 2 *m.*
 contrive, *μηχανῶμαι* (áo), *V.*;
 παρα-σκευάζω, *D.*
 wander about, *πλανῶμαι* (áo),
 V.

volunteer to go = go willingly, *έκών*
 Ariadne, *Ἀριάδνη*, 1 *f.*
 fall in love, *έρω* (áw), *aor.*
 ἡράσθην, *g. pers.*
 by night, *νυκτός*

XIX

Note.—“If he was successful.”—Here use *εἰ* with aor. opt.
 accordingly, *μὲν οὖν†*, *μὲν δῆ†*
 before, *temporal conj.*
 put = give
 thread, *λίνον*, 2 *n.*
 by which way, *ὅπῃ*
 terrible, *δεινός*
 struggle = contest
 sail away, *ἀπο-πλέω*
 drawn near, *πλησιάζω*, *D. d.*
 black, *μέλας*
 sail, *ἱστίον*

Aegeus, *Αἴγεις*, 3 *m.*
 hoist, *ἱστημι*, *tr. lenses*
 white, *λευκός*
 successful, am, *εὖ πράσσω*
 haste, am in, *σπουδῇ χρῶμαι* (áo)
 excited, am, *ἐξ-έστηκα*
 victory, *νίκη*, 1 *f.*
 am dead, *τέθνηκα*
 leap, *ἄλλομαι*, *aor.* *ἡλάμην*
 drowned himself, *ἀπεπνίγη*,
 from ἀπο-πνίγω

XX

curious, *ἄτοπος*
 custom, *νόμος*, 2 *m.*
 ostracism, *όστρακισμός*, 2 *m.*
 employ, *χρῶμαι* (áo), *d.*
 plot, *ἐπι-βουλεύω*, *V. d.*
 tyrant, *τύραννος*; be tyrant,
 τυραννεύω, *g.*

danger, *κίνδυνος*, 2 *m.*
 rival statesmen, *άντιπολιτεύομενοι* *ἄλλήλοις*
 civil war, *στάσις*, 3 *f.*
 determine by vote, *ψηφίζομαι*,
 D.
 whether (*single question*), *εἰ*

need, *impers.* δεῖ, *g.*
 which (of two), πότερος
 go into banishment, ἐκ-πίπτω
 five, πέντε
 6000, ἔξακισχίλιοι
 vote against, κατα-ψηφίζομαι,
D. g.

am banished, φεύγω
 can, use ἔξεστι = licet
 arise, γίγνομαι
 shell, ὄστρακον, 2 *n.*
 meet together, assemble, συν-
 ἐρχομαι

XXI

oracle, μαντεῖον, 2 *n.*
 famous, εὐδοξος, γνώριμος
 Dodona, Δωδώνη, 1 *f.*
 Delphi, Δελφοί, 2 *m.*
 oak, δρῦς (*δρυός*), 3 *f.*
 sacred, ἱερός, *g.* of pers. "to
 whom"
 sit, κάθημαι
 regard = consider
 inspire, ἐν-τίθημι
 stand by, παρ-έστηκα
 hexameter verse, ὁ ἡρῷος
 (*ρύθμός*), 2 *m.*
 priestess, ἱέρεια, 1 *f.*

listen, ἀκούω, *g.*
 rustling, ψόφος, 2 *m.*
 leaf, φύλλον, 2 *n.*
 interpret, ἐρμηνεύω
 sign, σημεῖον, 2 *n.*
 Pythia, Πυθία, 1 *f.*
 give answer (of oracle), ἀν-
 εῖλον
 tripod, τρίποντος (*-ποδος*), 3 *m.*
 fall into frenzy, ἔξ-έστηκα
 utter, φωνῶ (*έω*), *V.*
 all kinds of, παντοῖος
 here, ἐνταῦθα, τῇδε
 the questioner, *expr.* by *ptc.*

XXII

take care, ἐπι-μελοῦμαι (*έο*), *V.*
 ambiguous, ἀμφίλογος, ἀμφί-
 βολος, ἀσαφής
 in accordance with, κατά, *acc.*
 empire, ἀρχή, 1 *f.*
 rule, ἀρχω, *G.*

mule, ἡμίονος, 2 *c.*
 Mede, Μῆδος
 naturally, εἰκότως, οὐκ ἀλόγως
 feel no fear, οὐδὲν φοβοῦμαι
 point out, ἀπο-δείκνυμι
 race, γένος, 3 *n.*

XXIII

Darius, Δαρεῖος, 2 *m.*
 land, ἐκ-βαίνω
 guide, *vb.*, ἡγοῦμαι (έο), *d. pers.*
 Hippias, Ἰππίας, 1 *m.*
 exile, φυγάς (-άδος), 3 *m.*
 formerly, τὸ πρίν, πρότερον
 drive out, ἐξ-ελαύνω, *pass.* ἐκ-
 πίπτω
 re-establish, ἀντικαθ-ίστημι
 10,000, μύριοι
 110,000, ἑνδεκα μυριάδες
 Pheidippides, Φειδιππίδης,
 1 *m.*
 courier, ἡμεροδρόμος, 2 *m.*

run, τρέχω
 1200, χίλιοι καὶ διακόσιοι
 lawful, it is, ἔξ-εστι
 sacred ordinances, ἱερὰ νόμι-
 μα, 2 *n. pl.*
 military expedition, στρατεία,
 1 *f.*
 circle, κύκλος, 2 *m.*
 moon, σελήνη, 1 *f.*
 full, πλήρης
 as, *conj. cause* (§ 56)
 in number, *cogn. acc.*
 tyranny, τυραννίς (-ίδος), 3 *f.*
 stade (furlong), στάδιον, 2 *n.*

XXIV

nine, ἐννέα
 announce, ἀγγέλλω
 several, ἕντει, τινές †
 discuss, δια-βουλεύομαι, *V.*
 at once, εὐθύς
 bring help, παρα-βοηθῶ (έω),
 d. pers.
 lost, am, ὅλωλα, *fut.* ὅλοῦμαι,
 aor. ὥλόμην
 leave, λείπω, *L.*; *pf.* λέλοιπα
 betray, παρα-δίδωμι, προ-δί-
 δωμι
 four, τέσσαρες

five, πέντε
 agree, ταύτα φρονῶ (έω), *foll.*
 by d. pers. or καὶ
 besides, πρός, *d. ; παρά, acc.*
 Polemarch, πολέμαρχος, 2 *m.*
 vote, *vb.*, ψηφίζομαι, ψῆφον
 τίθεμαι
 council, βουλή, 1 *f.*
 Callimachus, Καλλίμαχος,
 2 *m.*
 last, ὕστατος
 decide (by vote), δια-ψηφί-
 ζομαι, *D.*

proper, it is, *χρῆ*, δεῖ, *acc.* +
infin.

otherwise, *ἄλλως*

perhaps, *ἴστως*

remain inactive, *ἡσυχάζω*, *D.*

lose, *ἀπόλλυμι*
treachery, *προδοσία*, 1 *f.*
slavery, *δουλεία*, 1 *f.*
as it was, *ὡς δ'* *ἐγένετο*

XXV

take, lead, *ἄγω*

Persia, king of, *say* “king of
the Persians”

force = army

among = with

Proxenus, *Πρόξενος*, 2 *m.*

in command of, *ptc.* *στρατηγῶ*
(*έω*), *V. g.*

present at, am, *πάρειμι*, *d.*

Cunaxa, *Κούναξα*, 1 *f.*

lose one's life = am killed

while, *temp. conj.* or *expr.* by *ptc.*

though, *καίπερ*, *ptc.*

desire, *βούλομαι*

difficulty, *ἀπορία*, 1 *f.*

provisions, *ἐπιτήδεια*, 2 *n. pl.*
cut off (of troops), *ἀπολαμβάνω*

Tissaphernes, *Τισσαφέρνης*
(-ονς), 3 *m.*

invite, *παρακαλῶ* (*έω*)

arrange terms, *ξύμβασιν ποιοῦμαι*

break one's word, *ἐπιορκῶ*
(*έω*), *V.*

conference, *σύλλογος*, 2 *m.* ;
(come) to a conference,
εἰς λόγους (*έλθεῖν*)

XXVI

proper = regular, *καθεστώς*

overwhelming, *πολλαπλάσιος*,
πολὺ κρείσσων

despair, *subst.*, *ἀθυμία*, 1 *f.*

wait for = expect

set upon, *ἐπικεῖμαι*, *d. pers.*

resist, *ἀμύνομαι*

for indeed, *καὶ γάρ*

at hand, am, *πάρειμι*

call together, *συγκαλῶ* (*έω*)

give way, *εἰκω*, *d.*

hold consultation, *διαβουλεύομαι*, *V.*

march away, *ἀποχωρῶ* (*έω*),
V.

elect, choose, *αἱροῦμαι* (*έο*)

in place of, *ἀντί*, *g.*

determine, *βούλεύω*, *V.*, *in*

<i>past tenses; also expr. by impers. δοκεῖ, d. pers. + infin.</i>	great hardships, πολλὰ καὶ δεινά
aim at = make for, χωρῶ (έω) ἐπί, g.	at last, τέλος
north, πρὸς Βορέαν (<i>foll. by g.</i>)	Trapezus, Τραπεζοῦς (-οῦντος), 3 f.
Asia Minor, Ἀσία, 1 f.	thence, ἐκεῖθεν
	conduct back, ἀνα-κομίζω, D.

GENERAL VOCABULARY

able, am, δύναμαι	advise, συμ-βουλεύω, <i>d.</i>
about, (1) concerning, περί, <i>g.</i>	Aegean, Αἰγαῖος
(2) place, περί <i>acc.</i> , ἀμφί <i>acc.</i>	Aegeus, Αἰγεύς, <i>3 m.</i>
(3) with numbers, περί <i>acc.</i> , or μάλιστα	afraid of, am = fear, φοβοῦμαι (έο), <i>V.</i>
abroad, go, ἀπό-δημῶ (έω), <i>V.</i>	after, μετά, <i>acc.</i>
accept, δέχομαι, <i>G.</i>	again, αὖθις, πάλιν
accidentally, τύχῃ, κατὰ τύχην	against, κατά, <i>g.</i> ; with <i>vb.</i>
accomplish, δια-τελῶ, ἐκ-τελῶ (έω)	motion, ἐπί, <i>acc.</i> , πρός, <i>acc.</i>
according to, κατά, <i>acc.</i>	against (his) will, ἄκων (like participle)
accordingly, μὲν οὖν †, μὲν δῆ †	against, after πολεμῶ, μάχομαι, express by <i>d. pers.</i>
accusation, bring, αἰτιῶμαι (άο), <i>acc. pers.</i>	Agamemnon, Ἄγαμέμνων (-ονος), <i>3 m.</i>
Achilles, Ἀχιλλεύς (-έως), <i>3 m.</i>	agree, ταῦτὰ φρονῶ (έω), <i>V.</i> , foll. by <i>d. pers.</i> , or καὶ
acknowledge, ὁμολογῶ (έω), <i>V.</i>	aim, guide weapon, ἰθύνω
Acropolis, Ἀκρόπολις, <i>3 f.</i>	aim at, make for, χωρῶ (έω), <i>V.</i> , ἐπί, <i>g.</i>
act (behave), πράσσω, <i>G.</i>	Alexander, Ἀλέξανδρος, <i>2 m.</i>
actual, use αὐτός	alive, ζώος
add, προσ-τίθημι	all, πᾶς, πᾶσα, πᾶν
admiral, ναύαρχος, <i>2 m.</i>	all kinds of, παντοῖος
advance, προ-χωρῶ (έω), <i>V.</i>	allow, ἔω (άω) <i>V.</i>
advance at the double, δρόμῳ ἐπ-ιέναι	ally, σύμμαχος, <i>2 m.</i>

almost, *μόνον οὐ*
 alone, *μόνος*
 along, *κατά, παρά*, *acc.*; sometimes after *vb.* motion expr.
 by *cogn. acc.* of *road along which*
 already, *ἤδη*
 also, *καί* (before word emphasized)
 although, *καίπερ + ptc.*
 altogether; *παντάπασι*
 always, *ἀεί*
 ambassador, *πρεσβευτής*, 1 *m.*,
 pl. πρέσβεις, 3 *m.*
 ambiguous, *ἀμφίλογος*, *ἀμφίβολος*, *ἀσταφής*
 among, *ἐν*, *d.*, *παρά*, *d.*
 ancestor, *πρόγονος*, 2 *m.*
 ancient, *παλαιός*
 and yet, *οὐ μὴν ἀλλά*
 Andromache, *Ἀνδρομάχη*, 1 *f.*
 anger, *όργη*, 1 *f.*
 angry, am, *όργιζομαι*, *D.*
 announce, *ἀγγέλλω*, § 14
 annoyed, am, *ἄχθομαι*
 another time, *ἄλλοτε*
 answer, *ἀποκρίνομαι*; of oracle
 (in past tense), *ἀν-εῖλον*
 any, *τις*, *encl.*; after *οὐ = οὐδείς*,
 μή = μηδείς
 any longer, *ἔτι*; after *οὐ = οὐκέτι*, *μή = μηκέτι*
 Aphrodite, *Ἀφροδίτη*, 1 *f.*
 Apollo, *Ἀπόλλων (-ωνος)*, 3 *m.*
 appear, *φαίνομαι*
 appoint, *καθ-ίστημι*
 approach, *πλησιάζω*, *D. d.*

Ares, *"Αρῆς*, 3 *m.*, *acc.* *"Αρη*, *g.*
 "Αρεως, *d.* *"Αρει*
 Argos, *"Αργος (-ους)*, 3 *n.*
 argue, *ἀμφισβητῶ* (*έω*), *V.*,
 Impf. ἡμφισβήτονται, *d. pers.*
 or *πρός acc.*
 Ariadne, *'Αριάδνη*, 1 *f.*
 arise, occur, *γίγνομαι*
 arm, *όπλιζω*, *D.*
 armour, full, *πανοπλία*, 1 *f.*
 arms, *ὅπλα*, 2 *n. pl.*
 army, *στρατός*, 2 *m.*; *στρατιά*,
 1 *f.*
 arrange, of army, *τάσσω*, *G.*
 (*ταγ-*); in sense of *provide*,
 ἐπι-μελοῦμαι (*έο*), *V.*; *πράσσω*, *G.*
 arrive, *ἔρχω*, *ἀφ-ικνοῦμαι* (*έο*)
 Artaxerxes, *'Αρταξέρξης*, 1 *m.*
 as, *conj. time*, § 47
 conj. cause, § 56
 as, after *δ* *αὐτός = d. pers.* (or
 καί); after "so great" =
 ὅσος; after "of such a
 kind" = *οἵος*
 as great as, *τοσοῦτος* *ὅσος*
 as — as possible, *ώς* with
 superlat.
 as long as, *ἕως*, *ἕστε*, § 47. 3
 as soon as, § 51
 ashamed, am, *αἰσχύνομαι*
 Asia, *'Ασία*, 1 *f.*
 Asia Minor = Asia
 ask, (1) request, *αἰτῶ* (*έω*), *V.*
 (2) inquire, *ἐρωτῶ* (*άω*), *V.*;
 (*ἐρομαι*), past tense
 ἥρόμην

assembly, ἐκκλησία, 1 *f.*
 assert = say, φάσκω, ἵσχυρίζο-
 μαι, *D.*
 at, ἐπί *d.*, ἐν *d.*, παρά *d.*
 at all, nothing, οὐκ . . . οὐδέν
 at once = immediately, εὐθύς ;
 = together, ἀμά
 Ate, Ἀτη, 1 *f.*
 Athene, Ἄθήνη or Ἄθηνᾶ, 1 *f.*
 Athenian, Ἀθηναῖος, *adj.*
 Athens, Ἄθηναι, 1 *f. pl.*
 Athens, to, Ἀθήναξε
 athlete, ἀθλητής, 1 *m.*
 attack, προσ-βάλλω, *d.* ; *subst.*
 προσβολή, 1 *f.*
 attend, προσ-έχω τὸν νοῦν, *d.*
 Attica, ἡ Ἀττική, 1 *f.*
 avenge (somebody else), τιμωρῶ
 (έω), *V. d. pers. avenged* ;
 avenge one's self, τιμωροῦ-
 μαι, *acc. pers. punished*
 away, am, ἀπ-ειμι

bad weather, ἄπλοια, 1 *f.*
 baggage, σκεύη, 3 *n. pl.*
 banished, am, φεύγω
 banishment, go into, ἐκ-πίπτω
 barbarian, βάρβαρος, *adj.*
 bathe, λούομαι, *V.*
 battle, μάχη, 1 *f.*
 beat, παίω, *acc.*, πληγὰς ἐν-
 τίθημι, *d.*
 beautiful, καλός
 because, διότι
 become, γίγνομαι
 bed, λέχος, 3 *n.*, κοίτη, 1 *f.*
 bed, go to, κοιμῶμαι (άο), *V.*

before, *prep.* πρό, *g.* ; *adv.* πρό-
 τερον, τὸ πρίν ; *temp. conj.*
 §§ 47. 3, 52
 beg (implore), παρ-αἰτοῦμαι
 (έο), *V.*
 begin, ἀρχομαι, *g.*, or *ptc.*
 constr.
 believe, πιστεύω, *V. d.*
 besides, in addition to, πρός
 d., παρά *acc.*
 besiege, πολιορκῶ (έω), *V.*
 best, ἀριστός
 better, *adj.*, ἀμείνων (-ονος)
 betray, προ-δίδωμι, παρα-
 δίδωμι
 bitter, πικρός
 black, μέλας
 blame, μέμφομαι, *d.*
 blameless, ἀμύμων (-ονος)
 bless, μακαρίζω, *D.*
 blind, *vb.*, τυφλῶ (όω), *V.*
 block up, φράσσω, *G.* (φραγ-)
 boast, μεγαλύνομαι, καυχῶμαι
 (άο), *V.*
 body, σῶμα, 3 *n.*
 booty, λεία, 1 *f.*
 borrow, δανείζομαι, *D.*
 both—and, τε †—καὶ
 bottle, λήκυθος, 2 *f.*
 boy, παῖς (παιδός), 3 *m.*
 Brasidas, Βρασίδας, 1 *m.*
 brave, ἀνδρεῖος, ἀγαθός
 bravely, ἀνδρεῖως
 break one's word, ἐπι-ορκῶ
 (έω), *V.*
 break, ἀγνῦμι
 breakfast, ἀριστον, 2 *n.*

brick, *πλίνθος*, 2 *f.*
 bridge, *γέφυρα*, 1 *f.*
 bring, *φέρω*, (person) ἄγω
 bring back, ἀπό-άγω, ἵκω *φέρων*
 bring together, *συμ-φέρω*
 brother, ἀδελφός, 2 *m.*
 build, *οἰκοδομῶ* (έω), *V.*
 building, *οἰκοδόμημα*, 3 *n.*
 bull, *ταῦρος*, 2 *m.*
 burn, *καίω*, *κατα-καίω*
 business, *τὰ πράγματα*
 busy, *σπουδαῖος*
 but, δέ †, ἀλλά
 by, (1) *instr. d.*
 (2) agent, *ὑπό*, *g.*
 (3) of place, as "by sea,"
 κατὰ θάλασσαν
 = near, *ἐγγύς*, *g.*

cable, *κάλως*, 2 *m.*
 Caesar, *Καῖσαρ* (-*αρος*), 3 *m.*
 calamity, *συμφορά*, 1 *f.*
 call, *καλῶ* (έω)
 call (bad name), ἀπο-καλῶ
 call on, *ἐπι-καλῶ*
 call out, ἀνα-βοῶ (άω), *V.*
 call together, *συγ-καλῶ* (έω)
 Callimachus, *Καλλίμαχος*, 2
 m.

camp, *στρατόπεδον*, 3 *n.*
 can = have power to, *δύναμαι* ;
 = have permission to, *ἔξεστι*,
 d. pers.

car, *ἅρμα*, 3 *n.*

care, take, *ὅρω* (άω), *φυλάσσω*,
 G. (*φυλακ-*)

carriage, *ἅρμα*, 3 *n.*, *ἅμαξα*, 1 *f.*

catch, *αἱρῶ* (έω), *λαμβάνω* ; am
 caught, *ἀλίσκομαι*
 cause, *αἰτία*, 1 *f.*
 cavalry, *ἵππεῖς*, pl. of *ἵππεύς*,
 3 *m.*

cease, *παύομαι*, *g. or ptc. constr.*
 centre, *τὸ μέσον*
 certainly, *δῆλον ὅτι*, *in parenthesis*
 chain, *δεσμός*, 2 *m.*
 champion, *πρόμαχος*, 2 *m.*
 charioteer, *ἵππηλάτης*, 1 *m.*
 chase, *διώκω*, *G.*
 chieftain (Homeric), *βασιλεύς*,
 3 *m.*

child, *παῖς* (*παιδ-*), 3 *m.* ; *τέκνον*, 2 *n.*

choose, *αἱροῦμαι* (έω), *V.*

circle, *κύκλος*, 2 *m.*

citizen, *πολίτης*, 1 *m.*

city, *πόλις*, 3 *f.*

civil war, *στάσις*, 3 *f.*

clever, *σοφός*

cliff, *κρημνός*, 2 *m.*

cloak, *ἱμάτιον*, 2 *n.*

clothes, *ἐσθῆτος* (-*ητος*), 3 *f. sing.*

cloud, *νεφέλη*, 1 *f.* ; *νέφος*,
 3 *n.*

coast, *παραλία*, 1 *f.*, or express
 by *παρὰ θάλατταν*, or *πρὸς θαλάττης*

collect, *συλ-λέγω*

come = arrive, *ἀφικνοῦμαι* (έω),
 ^{έρχομαι} ; am come, *ἵκω*

come down, *κατ-έρχομαι*

come on = take place, *γίγνομαι*,
 ^{ἐπι-γίγνομαι}

come over = change sides, *αὐτο-*
μολῶ (éω), *V.*; *ἀφ-ιστημι*,
intr. tenses

command, *vb.*, *κελεύω*, *V.*
subst., *ἀρχή*, 1 *f.*

companion, *έταιρος*, 2 *m.*

compel, *ἀναγκάζω*, *D.*

compile, *συγ-γράφω*, *L.*

conceited, am, *μέγα φρονῶ*
 (éω), *V.*

conduct back, *ἀνα-κομίζω*, *D.*

conference, *σύλλογος*, 2 *m.*;
 to a conference, *εἰς λόγους*

confront, *ἀπ-αντῶ* (áω), *V. d.*

confuse, *ταράσσω*, *G.* (*ταραχ-*)

conquer, *νικῶ* (áω), *V.*;
 conquer a country, *κατα-*
στρέφομαι; am conquered,
ήττῶμαι (áo), *V.*

consequently, *ἐκ τούτου*, *διὰ*
τοῦτο

consider = deem, *νομίζω*, *D.*

consider = deliberate, *δια-σκο-*
πῶ (éω), *V.*

conspirator, *συνωμότης*, 1 *m.*

consult, hold consultation, *δια-*
βούλεύομαι, *V.*

contest, *άγών* (-áwos), 3 *m.*;
ἄμιλλα, 1 *f.*

continent, *ἡπειρος*, 2 *f.*

continually, *ἀεὶ*, *συνεχῶς*

continue, *δια-τελῶ* (éω)

converse, have conversation
 with, *δια-λέγομαι*, *d. pers.*

convey, *κομίζω*, *D.*

convey across, *δια-βιβάζω*, *D.*

Corinth, *Κόρινθος*, 2 *f.*

corn, *σῖτος*, 2 *m.*; *pl.* *σῖτα*,
 2 *n.*

correct, *vb. tr.*, *ἀν-ορθῶ* (óω), *V.*

corrupt, *δια-φθείρω*

council, *βούλή*, 1 *f.*

count happy, *μακαρίζω*, *D.*

country = territory, *γῆ*, 1 *f.*,
χώρα, 1 *f.*; = *patria*, *πατρίς*
(-ίδος), 3 *f.*; = *rus*, *ἀγροί*,
 2 *m. pl.*

countryman, *ἄγροικος*, 2 *m.*

courage, take, *ἀνα-θαρσῶ* (-éω),
V.

courier, *ἡμεροδρόμος*, 2 *m.*

cover, *καλύπτω*, *L.*

coward, *δειλός*, 2 *m.*

cowardly, *δειλός*

Crete, *Κρήτη*, 1 *f.*

Croesus, *Κροῖσος*, 2 *m.*

cross, *δια-βαίνω*

crowd, *ὄχλος*, 2 *m.*

crown, *subst.*, *στέφανος*, 2 *m.*
vb., *στεφανῶ* (óω), *V.*

cruel, *ώμός*

cruelly, *ώμως*

cry out, *βοῶ* (áw), *V.*

Cunaxa, *Κούναξα*, 1 *f.*

cure, *ἰῶμαι* (áo), *V.*

curious, *ἄτοπος*

custom, *ἔθος*, 3 *n.*, = habit of
 individual; *νόμος*, 2 *m.*,
 = habit of towns, nations

cut, *κόπτω*, *L.*

cut down, *κατα-κόπτω*

cut off, *ἐκ-κόπτω*, *ἀπο-κόπτω*;
 (of troops), *ἀπο-λαμβάνω*

Cyrus, *Κῦρος*, 2 *m.*

damage, *βλάπτω*, *L.*
 danger, *κίνδυνος*, 2 *m.*
 danger, am in, *κινδυνεύω*, *V.*
 dare, *τολμᾶ* (*άω*), *V.*
 Darius, *Δαρεῖος*, 2 *m.*
 dark, darkness, *σκότος*, 2 *m.*
 dark, *adj.*, *σκοτεινός*
 daughter, *θυγατήρ* (-*τρός*), 3 *f.*
 day, *ἡμέρα*, 1 *f.*
 dead, am, *τέθνηκα*
 dead, *τεθνηκώς*, *pf. ptc.*
 death, *θάνατος*, 2 *m.*
 deceive, *ἀπατῶ* (*άω*), *V.*
 deceive thoroughly, *ἐξ-ἀπατῶ* (*άω*), *V.*
 decide, *ψηφίζομαι*, *D.*; by vote,
 δια-ψηφίζομαι
 declare, in public, *ἀπο-φαίνω*
 deed, *ἔργον*, 2 *n.*
 defeated, am, *ήττώμαι* (*άο*), *V.*
 Delphi, *Δελφοί*, 2 *m.*
 Demeter, *Δημήτηρ* (-*τρος*), 3 *f.*
 dense, *παχύς*
 deny, *ἀρνοῦμαι* (*έο*), *V.*; *οὐ*
 φημι
 depart, *ἀπ-ειμι*, *aor.* *ἀπῆλθον*
 deprive, *ἀπο-στερῶ* (*έω*), *V.*
 describe, *συγ-γράφω*; in fiction,
 μυθολογῶ (*έω*), *V.*
 desert, *αὐτομολῶ* (*έω*), *V.*
 deserted, *ἐρῆμος*
 deserter, *αὐτόμολος*, 2 *m.*
 desire, *βούλομαι*; *χρῆστω*, *pres.*
 and impf. only
 despair, *vb.*, *ἀθυμῶ* (*έω*), *V.*
 subst., *ἀθυμία*, 1 *f.*
 destroy, *ἀφανίζω*, *D.*; *δια-*
 φθείρω, *aor.* 2 *pass.* *δι-*
 εφθάρην
 determine, *δοκεῖ*, *impers.*, *d.*
 pers. + *inf.*; *βουλεύω*, *V.*
 (*past tenses*); by vote, *ψηφί-*
 ζομαι, *D.*
 devour, *κατ-εσθίω*
 die, *θνήσκω*
 different parts, in, *ἄλλοι . . .*
 ἄλλη
 difficult, *χαλεπός*
 difficulty, *subst.*, *ἀπορία*, 1 *f.*
 difficulty, am in, *ἀπορῶ* (*έω*),
 V.; *πιέζομαι*, *D.*; *πονῶ* (*έω*),
 V.
 diligently, *σπουδαίως*
 Diogenes, *Διογένης* (-*ους*), 3 *m.*
 Diomedes, *Διομήδης* (-*ους*), 3 *m.*
 discuss, *δια-βούλεύομαι*, *V.*
 disobedient, *ἀπειθής*
 disobedient, am, *ἀπιστῶ* (*έω*),
 V. d.
 dispatch, *στέλλω*, § 14
 distant, am, *ἀπ-έχω*, *acc.* of
 space how much, *gen.* of
 point from which
 disturbance, *στάσις*, 3 *f.*; *ταρα-*
 χή, 1 *f.*
 division, *μέρος* (-*ους*), 3 *n.*
 do, *ποιῶ* (*έω*), *V.*; *πράσσω*,
 G. (*πραγ-*)
 Dodona, *Δωδώνη*, 1 *f.*
 dog, *κίνων* (*κυνός*), 3 *m.*
 door, *θύρα*, 1 *f.*
 doubt, am in, *ἀπορῶ* (*έω*), *V.*
 draw near, *πληγιστάζω*, *D. d.*
 draw up, *τάσσω*, *G.* (*ταγ-*)

drink, πίνω
 drive away, ἀπ-ελαύνω
 drive out, ἐξ-ελαύνω, ἐκ-
 βάλλω. For Pass. use ἐκ-
 πίπτω
 drowned himself, ἀπεπνίγη.
 Aor. pass. from ἀπο-πνίγω
 dry, run, ξηραίνομαι

each, of several, ἕκαστος ; of
 two, ἕκάτερος
 each other, ἄλλήλω, ἄλλήλους
 easy, ράδιος
 eat, ἔσθιω
 educate, παιδεύω, V.
 effectively, ἐντελῶς
 Egypt, Αἴγυπτος, 2 f.
 eight, ὀκτώ
 elect, αἱροῦμαι (έο)
 eleven, ἐνδεκα
 empire, ἀρχή, 1 f.
 employ, χρώμαι (άο), d.
 empty, κενός
 encouraged, am, θαρσῶ (έω),
 V.
 end, τελευτῶ (άω), V.
 enemy, πολέμιος, 2 m.
 enjoy (am pleased with),
 ηδομαι, D. d.
 enough (large enough to),
 τοσοῦτος ὥστε ; with adj., as
 “cowardly enough to,” οὐτω
 δειλὸς ὥστε
 enslave, δουλῶ (όω), V.
 entangle, ἐμ-πλέκω, G.
 enter, ἔσ-ειμι
 entertain, ξενίζω, D.

entrance, ἔσπλος (-πλοο-), 2 m.
 envy, φθονῶ (έω), V.
 Epic Poem, ἔπος, 3 n.
 equally, ὡσας
 escape, φεύγω, ἐκ-φεύγω
 especially, μάλιστα
 establish, καθ-ίστημι
 established, καθεστηκώς, καθ-
 εστώς
 Ethiopian, Αἰθίοψ (-οπος), 3 m.
 even, καί, before word empha-
 sized
 evening, ἔσπέρα, 1 f.
 every, πᾶς, πᾶσα, πᾶν
 everywhere, πανταχοῦ, παν-
 ταχοῦ
 examination, ἐλεγχος, 2 m. ;
 ἐξέτασις, 3 f.
 excited, am, ἐξ-ίστημι, intr.
 tenses
 exile, φυγάς (-άδος), 3 m.
 expect, προσ-δοκῶ (άω), V. ;
 προσ-δέχομαι, G.
 expedition, στρατεία, 1 f.

face, πρόσωπον, 2 n.
 faithful, πιστός
 fall, πίπτω
 fall in love, ἐρῶ (άω), g. pers.
 For Aor. use Pass. ηρά-
 σθην
 fall into hands of, γίγνομαι
 ἐπί, d.
 fall out, ἐκ-πίπτω, πίπτω ; aor.
 ἔπεσον
 famous, εῦδοξος, γνώριμος
 far = much, before cpt., πολλῷ

father, *πατήρ* (*g.* *πατρός*), 3 *m.*
 favour, *χαρίζομαι*, *D. d. pers.*
 fear, *φοβούμαι* (*έο*), *V.*
 fearless, *ἀφοβός*
 fellow citizen, *συμπολιτεύων*,
 ptc.
 fetch, *πορίζομαι*, *D.*
 few, *όλιγος*
 field, *άγρος*, 2 *m.*
 fierce, *στυγνός*
 fifteen, *πεντεκαΐδεκα*
 fifty, *πεντήκοντα*
 fight, *μάχομαι*, *d. pers.*
 by sea, *ναυμαχῶ* (*έω*), *V.*
 wage a war, *πολεμῶ*
 (*έω*), *V.*
 find, *εὑρίσκω*
 find out, ascertain, *πυνθάνομαι*,
 μανθάνω
 fine, *καλός*; of weather, *εῦδιος*
 finish, *τελευτῶ* (*άω*), *V.*
 fire, *πῦρ* (*πυρός*), 3 *n.*
 first, *adj.*, *πρῶτος*; at first,
 πρῶτον
 fit, *intr.*, *ἀρμόζω*, *D. d. pers.*
 fit for, is, *πρέπει*, *d.*, *personal*
 use rare
 fit in, *vb. tr.*, *συντίθημι*
 fitting, *adj.*, *ἄξιος*, *προσήκων*,
 ptc.
 five, *πέντε*
 flee, *φεύγω*
 fleet, *στόλος*, 2 *m.*
 flute-player, *αὐλῆτης*, 1 *m.*
 fodder, *χόρτος*, 2 *m.*
 foe, *έχθρός*, *πολέμιος*, 2 *m.*
 follow, *συνέπομαι*, *d.*; his

followers, *οἱ περὶ αὐτόν*;
 the following, *τοιόσδε*
 food, *σῖτος*, 2 *m.*
 fool, *μῶρος*
 foot, *ποῦς* (*ποδός*), 3 *m.*
 footprint, *ἰχνος*, 3 *n.*
 for = for the sake of, *ὑπέρ*, *g.*
 = instead of, *ἀντί*, *g.*
 conj., *γάρ τ*
 for indeed, *καὶ γάρ*
 forbid, *ἀπ-αγορεύω*, *V.*
 force, *vb.*, = compel
 army, *στράτος*, 2 *m.*
 forget, *ἐπι-λανθάνομαι*, *g.*
 forgiveness, *συγγνώμη*, 1 *f.*
 formerly, *τὸ πρίν*, *πρότερον*
 fort, *τείχισμα*, 3 *n.*
 fortify, *τειχίζω*, *D.*
 forty, *τεσσαράκοντα*
 four, *τέσσαρες*
 free, *vb. tr.*, *λύω*, *V.*; *έλευθερῶ*
 (*όω*), *V.*
 freewill, of own, *ἐκών*, *ptc.*
 frenzy, fall into, *ἔξ-έστηκα*
 fresh, *νέος*, *καινός*
 friend, *φίλος*, 2 *m.*
 friendly, *φίλιος*
 from, *ἀπό*, *ἐκ*, *ἔξ*, *g.*
 fugitive, *ptc. of φεύγω*
 full, *πλήρης*
 full armour, *πανοπλία*, 1 *f.*
 furlong, *στάδιον*, 2 *n.*; in *pl.*,
 στάδιοι, 2 *m.*
 garland, *στέφανος*, 2 *m.*
 garment, *ἱμάτιον*, 2 *n.*; *έσθιjs*
 (-ῆτος), 3 *f.*

garrison, *vb. tr.* φρουρῶ (έω), *V.*
 gather, συλ-λέγω
 gather together, *tr.*, συν-αθροί-
 ζω, *D.*
 Gaul, ἡ Κελτική, *1 f.*
 general, στρατηγός, *2 m.*
 get, λαμβάνω ; κρατῶ (έω),
 V. g. ; τυγχάνω, g.
 gift, δῶρον, *2 n.*
 gild, χρυσῶ (όω), *V.*
 girl, παιδίσκη, *1 f. ; παρθένος,*
 2 f.
 give, δίδωμι
 give in, ἐν-δίδωμι
 give up, παραδίδωμι, ἀφ-ίημι
 give way to, εἴκω, *d.*
 glad, am, χαίρω
 glass, *adj.*, ὑάλινος
 go, εἶμι (*fut.*), χωρῶ (έω), *V.*
 go = fit, συμ-βαίνω
 go away, ἀπ-ειμι, *aor.* ἀπῆλθον
 go forth, ἔξ-ειμι
 go to war with, πολεμῶ (έω),
 V. d.
 god, θεός, *2 m.*
 goddess, θεός, *2 f.*
 gone, am, οἴχομαι
 good, ἀγαθός
 governor, ἄρχων, *ptc.*
 gratify, χαρίζομαι, *D. d.*
 great, μέγας, μεγάλη, μέγα
 great, so, τοσοῦτος
 Greece, Ἑλλάς (-άδος), *3 f.*
 Greek, Ἑλλην (-ηνος), *3 m.*
 Greek (language), ἡ Ἑλληνικὴ
 φωνή, *1 f.*
 grief, λύπη, *1 f.*

groan aloud, ἀνα-στενάζω
 ground, γῆ, *1 f. ; χθών* (χθο-
 νός), *3 f.*
 guard, φυλάσσω, *G.*
 guest, ξένος, *2 m.*
 guide, *vib.*, ἡγούμαι (έο), *V. d.*
 half, τὸ ἥμισυ
 hand, χείρ (χειρός), *3 f. ; in*
 hands of, ἐπί, d. ; at hand,
 am, πάρ-ειμι, d.
 hang up, ἀνα-κρεμάννυμι
 happen, γίγνομαι
 happy, εὐδαίμων
 harbour, λιμήν (-ένος), *3 m.*
 hard pressed, be, πιέζομαι, *D.*
 harm, ἀδικῶ (έω), *V.*
 harvest, συγκομιδή, *1 f.*
 haste, am in, σπουδῇ χρῶμαι,
 σπουδὴν ποιοῦμαι
 hate, μισῶ (έω), *V.*
 have, ἔχω
 have to, use δεῖ
 head, κεφαλή, *1 f.*
 head of, am at, προ-ίσταμαι,
 προϊστῆκα
 headquarters, make, ἀφ-օρμῶ
 (άω), *V., ἐκ, g., ἀπό, g.*
 hear, ἀκούω
 heart, καρδία, *1 f.*
 heaven, οὐρανός, *2 m.*
 Hector, Ἔκτωρ (-ορος), *3 m.*
 Helen, Ἐλένη, *1 f.*
 help, βοήθεια, *1 f.*
 help, bring help to, βοηθῶ (έω),
 V. d.
 Hephaestus, Ἡφαιστος, *2 m.*

Hera, <i>Ἡρα</i> , 1 <i>f.</i>	hurt, <i>βλάπτω</i> , <i>L.</i>
herald, <i>κῆρυξ</i> (- <i>υκος</i>), 3 <i>m.</i>	husband, <i>ἀνήρ</i> (<i>ἀνδρός</i>), 3 <i>m.</i>
here, <i>adv.</i> , <i>ἐνταῦθα</i> , <i>τῇδε</i>	idle, <i>vb.</i> , <i>βλακεύω</i> , <i>V.</i>
here, am, <i>πάρειμι</i>	ill, am, <i>νοσῶ</i> (<i>έω</i>), <i>V.</i>
hero, <i>ἥρως</i> (- <i>ωος</i>), 3 <i>m.</i>	immediately, <i>εὐθύς</i>
hexameter verse, ὁ <i>ἥρως</i> (<i>ρυθμός</i>), 2 <i>m.</i>	impossible, <i>ἀδύνατος</i>
hide, <i>κρύπτω</i> , <i>L.</i> ; <i>καλύπτω</i> , <i>L.</i>	impudent, <i>ἀναισχυντος</i>
hide away, <i>ἀπο-κρύπτω</i>	in, <i>ἐν</i> , <i>d.</i>
high, <i>ὑψηλός</i>	in front of, <i>πρό</i> , <i>g.</i>
hill, <i>λόφος</i> , 2 <i>m.</i>	inactive, remain, <i>ἡσυχάζω</i> , <i>D.</i>
himself, <i>reflexive</i> , <i>ἴαντρόν</i> = <i>ipse</i> , <i>αὐτός</i>	infantry, <i>πεζός</i> , 2 <i>m.</i>
Hippias, <i>Ἱππίας</i> , 1 <i>m.</i>	inflict, <i>ἐπι-βάλλω</i> , <i>ἐπι-τίθημι</i>
history, <i>ἱστορία</i> , 1 <i>f.</i>	inform, <i>μηγνώ</i> , <i>V.</i>
hit, <i>βάλλω</i>	inhabit, <i>οἰκῶ</i> (<i>έω</i>), <i>V.</i>
hoist, <i>ἵστημι</i> , <i>tr. tenses</i>	inhabitant, <i>ptc.</i> , <i>ἐνοικῶν</i> (<i>έω</i>)
hold out, <i>ἀντέχω</i>	injure, <i>βλάπτω</i> , <i>L.</i>
home, <i>οἶκος</i> , 2 <i>m.</i> ; <i>οἰκία</i> , 1 <i>f.</i>	inquire, <i>ἐρωτῶ</i> (<i>άω</i>), <i>V.</i>
home, at, <i>οἶκοι</i>	inscribe, <i>ἔγγραφω</i> , <i>L.</i>
Homer, <i>Ομηρος</i> , 2 <i>m.</i>	inspire, <i>ἐν-τίθημι</i>
homewards, <i>after vb. of motion</i> , <i>οἴκαδε</i>	instead of, <i>ἀντί</i> , <i>g.</i>
honour, <i>vb. tr.</i> , <i>τιμῶ</i> (<i>άω</i>), <i>V.</i> subst., <i>τιμή</i> , 1 <i>f.</i> ; <i>ἐπαινος</i> , 2 <i>m.</i>	instructions, <i>τὰ</i> <i>ἐντεταλμένα</i> (<i>ἐν-τέλλω</i>)
hope, <i>ἐλπίζω</i> , <i>D.</i>	interpret, <i>vb.</i> , <i>ἐρμηνεύω</i> , <i>V.</i>
horse, <i>ἵππος</i> , 2 <i>m.</i>	interpreter, <i>ἐρμηνεύς</i> (<i>έως</i>), 3 <i>m.</i>
house, <i>οἰκία</i> , 1 <i>f.</i> ; <i>οἶκος</i> , 2 <i>m.</i>	invade, <i>ἐσ-βάλλω</i> (<i>εἰσ</i>)
how? <i>dir.</i> <i>πῶς</i> ; <i>indir.</i> <i>ὅπως</i>	invincible, <i>ἀήττητος</i>
howl, <i>ὐλακτῶ</i> (<i>έω</i>), <i>V.</i>	invite, <i>παρα-καλῶ</i> (<i>έω</i>)
human being, <i>ἄνθρωπος</i> , 2 <i>m.</i>	island, <i>νῆσος</i> , 2 <i>f.</i>
hundred, <i>ἕκατον</i> ; 110,000, <i>ἕν-</i> <i>δεκα μυριάδες</i>	Italy, <i>Ἴταλία</i> , 1 <i>f.</i>
hunger, <i>λιμός</i> , 2 <i>m.</i>	jealous, am, <i>φθονῶ</i> (<i>έω</i>), <i>V. d.</i> <i>pers.</i>
hungry, am, <i>πεινῶ</i> (<i>άω</i>), <i>V.</i>	judge, <i>κριτής</i> , 1 <i>m.</i>
hunt, <i>θηρῶ</i> (<i>άω</i>), <i>V.</i>	justly, <i>δικαίως</i>
	keep, (1) take care of, <i>τηρῶ</i> (<i>έω</i>), <i>V.</i>

keep, (2) a thing in a state,
 ἔχω, παρέχω
 (3) = observe, φυλάσσω,
 G.

keep silent, στιγῶ (άω), V.

kill, ἀποκτείνω ; am killed,
 use ἀποθνήσκω

kind, of what? dir. ποῖος; indir.
 ὅποῖος

king, βασιλεύς (-έως), 3 m.

king, I am, βασιλεύω, V.

kinsman, συγγενῆς, οἰκεῖος,
 adjs. used as substs.

Kleon, Κλέων (-ωνος), 3 m.

knave, πανούργος, 2 m.

knock at, κόπτω, L.

know, οἶδα, γιγνώσκω

labyrinth, λαβύρινθος, 2 m.

lack, ἀπορῶ (έω), V. g.; ἐνδεής
 εἴμι, g.

lame, χωλός

land, γῆ, 1 f.; χθών (χθονός),
 3 f.

land, on, κατὰ γῆν
 vb., ἐκβαίνω

large, μέγας, μεγάλη, μέγα

large, how? dir. πόσος; indir.
 ὅπόσος

last, adj., ὕστατος
 vb., διατελῶ (έω)

last, at, τέλος

late, too, ὕστερος; come too
 late, ὕστερίζω, g.

later on, ὕστερον

latter, οὐτος

law, νόμος, 2 m.

lawful, it is, ἔξεστι, d. + infin.

lead, ἄγω, acc.; ἡγοῦμαι (έο), d.

leader, ἡγεμών (-όνος), 3 m.

leader, am, ἡγεμονεύω, g.

leaf, φύλλον, 2 n.

leap, ἄλλομαι; aor. ἡλάμην

learn, μανθάνω

least, ἥκιστα

leave, λείπω, L.

pf. act. λέλοιπα.

left, ἀριστερά, 1 f.

let = allow, ἔω (άω)

let go, ἀφίημι

letter, ἐπιστολή, 1 f.

level, ὁμαλός

liar, ψευδῆς

liberate, ἐλευθερῶ (όω), V.

Libya, Λιβύη, 1 f.

lie, ψεύδομαι, D.

light, kindle, ἀπτω, ἀνάπτω, L.

like, adj., ὅμοιος
 vb., φιλῶ (έω), V.

like (wish), θέλω, βούλομαι

listen, ἀκροῦμαι (άο), V. ;
 ἀκούω, g.

live (am alive), ζῶ (άω), V.

live in (a house), οἰκῶ (έω), V.

live abroad, ἀποδημῶ (έω), V.

log, ξύλον, 2 n.

long, μακρός

long ago, πάλαι

long way, a, μακράν

longer, any (after neg.), οὐκέτι,
 μηκέτι

look at, βλέπω, L.

look for, ζητῶ (έω), V.

loose, λύω, V.

lose, ἀπόλλυμι; I am lost,
σῶλα, fut. ὀλοῦμαι, aor.
ἀλόμην
love, vb., φιλῶ (έω), V.
subst., ἔρως (-ωτος), 3 m.
low, βραχύς
Lydia, Λυδία, 1 f.
Lydian, Λυδός

Macedonia, Μακεδονία, 1 f.
magistrate, ἄρχων, ptc.
maiden, παρθένος, 2 f.
main body, τὸ πλῆθος, 3 n.,
οἱ πλέονες, οἱ πολλοί
mainland, ἥπειρος, 2 f.
majority = main body
man, (1) (human being), ἄνθρωπος, 2 c.
(2) (as opp. to woman),
ἀνήρ (ἀνδρός), 3 m.
vb., πληρῶ (ώ), V.
manner, τρόπος, 2 m.
manner, in this, = οὕτως
many, pl. of πολύς
Marathon, Μαραθών (-ώνος),
3 m.
march, πορεύομαι, V.
march away, ἀποχωρῶ (έω), V.
market-place, ἀγορά, 1 f.
marsh, ἔλος, 3 n.
master, δεσπότης, 1 m.
master of, am, κρατῶ (έω),
V. g.
may, εἰ-εστι, impers., d. pers. +
infin.
mean (signify), σημαίνω
meanwhile, ἐν τούτῳ

meet, περιτυγχάνω, d.; ἀπαντῶ (άω), V. d.
meet in battle, ἀπαντῶ (άω), V.
meet together, assemble, συνέρχομαι
melt, tr., τήκω, G.; intr. pf.
τέτηκα
mend, ῥάπτω, L.
Menelaus, Μενέλεως, 2 m.
merchant, ἔμπορος, 2 m.
merely, μόνον
messenger, ἄγγελος, 2 m.
military expedition, στρατεία,
1 f.
Miltiades, Μιλτιάδης, 1 m.
Minos, Μίνως, 2 m.
Minotaur, Μινωταῦρος
misery, the greatest, τὰ κάκιστα
misfortune, συμφορά, 1 f.
missile, βέλος, 3 n.
mistake, make, ἀμαρτάνω
moderation, with, μετρίως
money, ἀργύριον, 2 n.; χρήματα, 3 n. pl.
monster, θήρ (θηρός), 3 m.
month, μήν (μηνός), 3 m.
moon, σελήνη, 1 f.
more, adv., μᾶλλον, πλέον
adj., πλείων, πλέον
mortar, πηλός, 2 m.
most, πλεῖστος
'most of,' τὸ πλέον, οἱ πλέονες, οἱ πολλοί
most, adv., πλεῖστον, μάλιστα
mother, μήτηρ (μητρός), 3 f.
mourn, λυπῶ (έω), V.

move, *intr.*, ἄγομαι, φέρομαι
much, πολύς, *adv.* with *cpt.*
πολλῷ
mule, ἡμίονος, *c.*
murder, ἀποκτείνω
music, μουσική, 1 *f.*
must, χρή or δεῖ, *acc.* + *infin.*
my, mine, ἐμός

name, ὄνομα, 3 *n.*
vb., ὄνομάζω, *D.*
narrow, στενός
nation, ἔθνος, 3 *n.*
naturally, ὡς εἰκός, εἰκότως
near, ἐγγύς, *g.*
need, δεομαι, *g.*, or expr. by
 impers. δεῖ *d. pers.* + *gen. thing*
neighbour, γείτων (-ονος), 3 *n.*
neither, οὐδέ, μηδέ
neither . . nor, οὔτε . . οὔτε,
 μήτε . . μήτε
never, οὐποτε, μήποτε
next day, ἡ ὑστεραία (ἡμέρα)
night, νύξ (*g.* νυκτός), 3 *f.*; by
 night, τῆς νυκτός
Nikias, Νικίας, 1 *m.*
nine, ἐννέα
no, οὐ, μή
 adj., οὐδείς, μηδείς
no longer, οὐκέτι, μηκέτι
no one, nobody, οὐδείς, μηδείς
noble, εὐγενής
noise, θόρυβος, 2 *m.*
noise, make, θορυβώ (έω), *V.*
nonsense, talk, φλυαρῶ (έω), *V.*
north, πρὸς Βορέαν, *g.*
not yet, οὐπω

now, (at the present time) νῦν;
 (by this time, already) ἥδη
number, (1) ἀριθμός, 2 *m.*
 (2) = multitude, amount,
 πλῆθος, 3 *n.*

oak, δρῦς (δρυός), 3 *f.*
oar, κώπη, 1 *f.*
obey, πείθομαι, πειθαρχῶ (έω),
 V. d.
obol, ὄβολός, 2 *m.*
observe, ἔμ-μένω, *d.*; 1 *aor.*
 ἐνέμενα
Odysseus, Ὄδυσσεύς (-έως), 3 *m.*
offer, ἐπ-αγγέλλομαι, *d.*
officer, ἄρχων, *ptc.*
often, πολλάκις
old man, γέρων (-οντος), 3 *m.*
old woman, γραῦς (γραός), 3 *f.*
Olympus, Ὄλυμπος, 2 *m.*
on, ἐπί, *g.*
on condition of, ἐπί, *d.*
on condition that, ἐφ' ὅτε
once, once upon a time, ποτέ †;
 at once, εὐθύς
one (numeral), εἷς; a certain
 one, τις, *encl.*
only, μόνον
oppose, ἐναντιοῦμαι (όο), *V. d.*
oracle, μαντεῖον, 2 *n.*
orator, ρήτωρ (-ορος), 3 *m.*
order, κελεύω, *acc.*, *V.*
ordinances, sacred, ἱερὰ νόμιμα,
 2 *n. pl.*
ostracism, ὀστρακισμός, 2 *m.*
other, ἄλλος; (of two), ἔτερος
otherwise, ἄλλως

ought, *use δεῖ* or *χρῆ*, *acc.* + *infin.*
 our, *ἡμέτερος*
 overwhelming, *πολλαπλάσιος*,
τολὺ κρείστων
 owing to, *διά*, *acc.*

pack up, *συ-σκευάζω*, *D.*
 pain, *λυπή*, *οδύνη*, *1 f.*; *ἄλγος*,
3 n.
 palace, *βασίλειον*, *2 n.*
 Paris, *Πάρις* (-*ιδος*), *3 m.*
 pass, *χωρῶ* (*έω*), *V.* *acc.* of road
along which
 pass by, *πάρ-ειμι*, *παρ-έρχομαι*,
acc.
 Patroclus, *Πάτροκλος*, *2 m.*
 pay back, *ἀποδίδωμι*
 peace, *εἰρήνη*, *1 f.*; *σπονδαί*,
1 f. pl.
 peace, in a time of, *ἐν σπον-*
δαῖς
 peace, am at, *εἰρήνην ἔχω οր*
ᾶγω
 Peiraeus, *Πειραιεύς*, *3 m.*;
Πειραι-ᾶ, -ῶς, -εῖ
 people, (1) *populus*, *δῆμος*
 (2) persons, *ἄνθρωποι*,
2 m. pl.
 perceive, *αἰσθάνομαι*
 perhaps, *ἴσως*
 Pericles, *Περικλῆς* (-*κλέους*), *3*
m.
 perish, *δλλυμαι*
 Persephone, *Περσεφόνη*, *1 f.*
 Persian, *Πέρσης*, *1 m.*
 persuade, *πείθω*, *D.*

phalanx, *φάλαγξ*, *3 f.* (-*αγγος*)
 Pheidippides, *Φειδιππῖδης*, *1 m.*
 philosopher, *φιλόσοφος*, *2 m.*
 Phoenician, *Φοίνιξ* (-*ικος*), *3 m.*
 pig, *σῦς* (*συός*), *3 c.*
 pile, *σωρός*, *2 m.*
 pillar, *στήλη*, *1 f.*
 pinch, *πιέζω*, *D.*
 pity, *οἰκτείρω* (§ 14)
 place, *ν. b.*, *ἴστημι*, *tr. tenses*
subst., *τόπος*, *2 m.*; *χω-*
ρίον, *2 n.*
adj., out of place, *ἀτο-*
πος; in place of, *ἀντί*,
g.
 place in ambush, *λοχίζω*, *D.*
 plain, *πεδίον*, *2 n.*
 plait, *πλέκω*, *G.*; *aor. pass.*
ἐπλάκην
 plan, *ν. b.*, *μηχανῶμαι* (*άο*), *V.*
subst., *διάνοια*, *ἐπίνοια*, *1 f.*
 play, *παίζω* (*fut.* *παίξομαι*,
aor. *ἐπαιστα*)
 plot, *ἐπι-βουλεύω*, *V.*; *μηχανῶ-*
μαι (*άο*), *V.*
 plough, *ἀρῶ* (*ώω*), *V.*
 plunder, *subst.*, *λεία*, *1 f.*
vb., *λγζομαι*, *D.*
 poem, *ποίημα*, *3 n.*; *ἔπος*, *3 n.*
 poet, *ποιητής*, *1 m.*
 point out, *ἀποδείκνυμι*
 polemarch, *πολέμαρχος*, *2 m.*
 Pompeius, *Πομπήιος*, *2 m.*
 poor, *πένης* (-*ητος*)
 position, *χωρίον*, *2 n.*
 power, *δύναμις*, *3 f.*; have
 power, *δύναμαι*; have less

power, ἡττον or μεῖον δύναμαι
 powerful, δυνατός
 practise, ἀσκῶ (έω), V.; μελετῶ (άω), V.
 praise, ἐπ-αινῶ (έω)
 prate, λαλῶ (έω), V.
 prepare, παρα-σκευάζομαι, D.
 present at, am, πάρ-ειμι, d.
 press hard, πιέζω, D.
 pretend, προσ-ποιοῦμαι (έο), V.
 prevent, κωλύω, V.
 priest, ἵερεύς (-έως), 3 m.
 priestess, ἵερεια, 1 f.
 prison, δεσμωτήριον, 2 n.
 prisoner, δεσμώτης, 1 m.
 prisoner, take, ζωγρῶ (έω), V.
 private citizen, ἴδιώτης, 1 m.
 probably, ως εἰκός
 proceed, πορεύομαι, V.
 proclaim, κηρύσσω, G.
 Procrustes, Προκρούστης, 1 m.
 profession, τέχνη, 1 f.
 Prometheus, Προμηθεύς, 3 m.
 promise, ὑπόσχεσις, 3 f.
 vb., ὑπ-ισχνοῦμαι (έο)
 proper, suitable, προσήκων, ptc.
 proper, regular, καθεστώς, -ώσα,-ός
 vb., it is proper, χρῆδει, acc. + infin.
 protect, φυλάσσω, G.
 protect, preserve, σώζω
 provide, πορίζω, D.
 provisions, σιτία, 2 n. pl.; ἐπιτήδεια, 2 n. pl.
 Proxenus, Πρόξενος, 2 m.

public enemy, ἐχθρὸς τοῦ δήμου
 punish, κολάζω, D.
 put, τίθημι
 put across, δια-βιβάζω, D.
 put in (of ship), ἐσ-ορμίζομαι,
 D.; κατ-άγομαι, προσ-σχεῖν
 Pythia, Πυθία, 1 f.

quaint, ἄτοπος
 quantity of, a = many
 quarrel, ἐρίζω, D.; δια-φέρομαι,
 d. pers.
 quickly, ταχέως
 quiet, ήσυχος
 quiet, keep, ήσυχάζω, D.
 quite, παντάπασι

race, running, δρόμος, 2 m.
 race, birth, γένος, 3 n.
 rack, στρέβλη, 1 f.; τροχός,
 2 m.
 rain, νετός, 2 m.
 rash, θρασύς
 rather, μᾶλλον
 reach, ἀφ-ικινοῦμαι (έο) εἰς, acc.
 read, ἀνα-γιγνώσκω
 ready, ἔτοιμος
 really, τῷ ὅντι
 rebel, vb., ἀφ-ίστημι (intr.
 tenses), foll. by ἀπό, g.
 rebuild, ἀν-ορθῶ (όω), V.
 receive, δέχομαι, G.
 record, συγ-γράφω, L.; μνημονεύω, V.
 recover, ἀνα-κομίζομαι, D.
 re-establish, ἀντι-καθ-ίστημι
 reign, βασιλεύω, V.

rein, <i>ἡνία</i> , 1 <i>f.</i>	robber, <i>ληστής</i> , 1 <i>m.</i>
regard = think, consider	rock, <i>πέτρα</i> , 1 <i>f.</i>
release, <i>λύω</i> , <i>V.</i> ; <i>ἐλευθερῶ</i> (<i>όω</i>), <i>V.</i>	Roman, <i>Ρωμαῖος</i>
reluctantly, <i>ἀκων</i> , <i>ptc.</i>	Rome, <i>Ρώμη</i> , 1 <i>f.</i>
remain, <i>μένω</i> , 1 <i>aor.</i> <i>ἔμεινα</i>	round, <i>περί</i> , <i>acc.</i>
remember, <i>μέμνημαι</i>	rout, <i>vb.</i> , <i>τρέπω</i>
repay, <i>ἀπο-δίδωμι</i>	rub out, <i>ἀφανίζω</i> , <i>D.</i>
reply, <i>ἀπο-κρίνομαι</i>	rule, <i>vb.</i> , <i>ἄρχω</i> , <i>G. g.</i>
report, <i>ἀγγέλλω</i> , § 14	run, <i>τρέχω</i>
require = need	run away = flee
resist, <i>ἀντ-έχω</i> , <i>ἀνθ-ίστημι</i> (<i>intr. tenses</i>), <i>ἀμύνομαι</i>	runner, <i>δρομεύς</i> (- <i>έως</i>), 3 <i>m.</i>
rest, <i>vb. intr.</i> <i>ἀνα-παύομαι</i> ,	rush, <i>φέρομαι</i>
<i>ἵσυχάξω</i> , <i>D.</i>	rush against, <i>ἐπι-φέρομαι</i> , <i>d.</i>
<i>subst.</i> , <i>ἀνάπαυλα</i> , 1 <i>f.</i>	rush upon, <i>ἐπι-φέρομαι</i> , <i>d.</i>
adj., <i>λοιπός</i>	rustling, <i>subst.</i> , <i>ψόφος</i> , 2 <i>m.</i>
restore, give back, <i>ἀπο-δί-δωμι</i>	
retire, <i>ἀνα-χωρῶ</i> (<i>έω</i>), <i>V.</i>	sacred, <i>ἱερός</i> (<i>gen. of person to whom</i>)
retreat, <i>ἀνα-χωρῶ</i> (<i>έω</i>), <i>ὑπο-χωρῶ</i> (<i>έω</i>), <i>V.</i>	sad, <i>am</i> , <i>λυπῶ</i> (<i>έω</i>), <i>V.</i>
return, <i>ἀνα-χωρω</i> (<i>έω</i>), <i>V.</i>	adj., <i>οἰκτρός</i> , <i>ταλαιπωρος</i>
reward, <i>μισθὸν</i> <i>ἀπο-δίδωμι</i>	safe, <i>ἀσφαλῆς</i>
rich, <i>πλούσιος</i>	sail, <i>ἱστίον</i> , 2 <i>n.</i>
right, <i>δεξία</i> , 1 <i>f.</i>	sail, <i>πλέω</i>
right, <i>am</i> , <i>ὁρθῶς</i> <i>ἔχω</i>	sail away, <i>ἀπο-πλέω</i>
right, <i>adj.</i> = proper, <i>προσή-κων</i>	sail in, <i>ἐσ-πλέω</i>
ring, <i>σφραγίς</i> (- <i>ῦδος</i>), 3 <i>f.</i>	sailor, <i>ναύτης</i> , 1 <i>m.</i>
rise up, <i>intr. tenses</i> , <i>ἀν-ίστημι</i>	Salamis, <i>Σαλαμίς</i> (- <i>ῖνος</i>), 3 <i>f.</i>
rival statesmen, <i>ἀντιπολιτευό-μενοι</i> <i>ἀλλήλοις</i>	same, <i>ὁ αὐτός</i> , <i>αὐτός</i> ; at same time, <i>ἄμα</i>
river, <i>ποταμός</i> , 2 <i>m.</i>	satrap, <i>σατράπης</i> , 1 <i>m.</i>
road, <i>ὁδός</i> , 2 <i>f.</i>	savagely, <i>ῷμῶς</i>
roar, <i>βοῶ</i> (<i>άω</i>), <i>V.</i>	save, <i>σώζω</i>
rob, <i>συλῶ</i> (<i>άω</i>), <i>V.</i>	say, <i>φημί</i> †, <i>λέγω</i>
	scarcely, <i>μόλις</i>
	scatter, <i>δια-σπείρω</i> , § 14
	school, to, <i>εἰς</i> <i>διδασκάλου</i> , <i>sc.</i> <i>οἰκίαν</i>

scout, κατάσκοπος, 2 *m.*
 sea, θάλασσα, 1 *f.*; by sea,
 κατὰ θάλασσαν
 sea-fight, ναυμαχία, 1 *f.*
 search for = seek
 see, ὄρω (άω)
 seek for, ζητῶ (έω), *V.*
 seem, δοκῶ (έω), φαίνομαι
 seize, κατα-λαμβάνω
 self, (1) = *ipse*, αὐτός
 (2) = *se*, έαυτόν, -τήν, -τό
 semicircle, ἡμίκυκλον, 3 *n.*
 senate, βουλή, 1 *f.*
 senate-house, βουλευτήριον, 2
n.; πρυτανεῖον, 2 *n.*
 senator, βουλευτής, 1 *m.*
 send, πέμπω, *L.*; *pf. act.* πέπομ-
 φα
 send away, ἀπο-πέμπω
 send out, ἐκ-πέμπω, *L.*
 serve, θεραπεύω, *V. acc.*
 service, do good, εὐεργετᾶ (έω),
V.
 set upon, ἐπι-κείμαι, *d.*
 seven, ἑπτά
 several = some, ἔνιοι, τινές †
 severely, χαλεπώς
 sew, ῥάπτω, *L.*
 shallow, βραχύς
 shamed, am, αἰσχύνομαι
 shameless, ἀναίσχυντος
 share, μέρος, 3 *n.*
 shell, ὄστρακον, 2 *n.*
 ship, ναῦς, 3 *f.*
 short, βραχύς
 shout, βοῶ (άω), *V.*
 shout out, βοῶ λέγων
 show, δηλῶ (όω), *V.*; δείκνυμι
 (δεικ-), *A.*
 Sicily, Σικελία, 1 *f.*
 sight, out of, ἐν ἀφανεῖ
 sign, σημεῖον, 2 *n.*
 signal, σημαίνω, § 14
 silent, keep, σιγῶ (άω), *V.*
 similar, ὁμοιος
 since, § 47
 sing, ᾠδω
 sit, κάθημαι
 six thousand, ἔξακισχίλιοι
 size, μέγεθος, 3 *n.*
 skilful, ἐμπειρος, *g.*; σοφός
 slave, δοῦλος, 2 *m.*
 slave girl, δούλη, 1 *f.*
 slave, I am a, δουλεύω, *V.*
 slave, I make a, δουλῶ (όω), *V.*
 slavery, δουλεία, 1 *f.*
 slay, κτείνω, ἀπο-κτείνω
 sleep, καθ-εύδω; κοιμῶμαι (άο),
V.
 smash, θρύπτω, *L.*
 smite, παίω, *V.*
 snow, χιών (χιόνος), 3 *f.*
 so, οὗτω before consonant; οὗτως
 before vowel
 Socrates, Σωκράτης (-ous), 3 *m.*
 softly, ἡσύχως
 soldier, στρατιώτης, 1 *m.*
 Solon, Σόλων (-ωνος), 3 *m.*
 some, ἔνιοι, τινές †
 some . . others, οἱ μὲν . . οἱ δέ
 somebody, some one, τις †
 sometimes, ἐνίοτε
 son, νιός, 2 *m.*
 soon, τάχα, οὐ διὰ μακροῦ

sooner, *πρότερον*
 sort of, *τοιοῦτος*
 soul, *ψυχή*, 1 *f.*
 sow, *σπείρω*, § 14
 Sparta, *ἡ Σπάρτη*, 1 *f.*
 Spartan, *Σπαρτιάτης*, 1 *m.* ;
 Λακεδαιμόνιος
 speak, *λέγω* ; *ἀγορεύω*, *V.* ;
 φημί †
 spear, *δόρυ* (-*atos*), 3 *n.*
 specially, *μάλιστα*
 spectator, *ptc.*, *θεῶμαι* (*άο*), *V.*
 speech, make a, *δημηγορῶ* (*έω*),
 V. ; *ἀγορεύω*, *V.*
 speechless, *ἄφωνος*
 splendid, *καλλιστος*
 spoil, *subst.*, *ἀρπαγή*, 1 *f.* ; *λεία*,
 1 *f.*
 spring, *ἡρ* (for *ἕαρ*), 3 *n.*
 spring from, *γίγνομαι* *ἐκ* (*έξ*)
 stade, furlong, *στάδιον*, 2 *n.*
 stag, *ἔλαφος*, 2 *m.*
 stammer, *ψελλίζω*, *D.*
 stand, *intr.* *tenses*, *ἴστημι*
 stand by, *παρ-έστηκα*
 start, *ὅρμω* (*άώ*), *V.*
 starvation, *λιμός*, 2 *m.*
 station, *τάστω* (*ταγ-*), *G.*
 statue, *ἄγαλμα*, 3 *n.* ; *ἀνδρίας*
 (-άντος), 3 *m.*
 stay, *μένω*, *aor.* *ἔμεινα*
 stay away, *ἀπ-ειμι*
 steal, *κλέπτω*, *L.* ; *pf.* *κέκλοφα*,
 [aor. pass.](#) *ἔκλαπην*
 stick, *βακτηρία*, 1 *f.*
 stick, *use κατ-έχεσθαι or ἐμ-πίπτω*, *d.*

still, (1) of time, *Ἔτι*
 (2) nevertheless, *οἵμως δέ*
 stone, *λίθος*, 1 *m.*
 stop, *tr. κωλύω*, *intr. παύομαι*, *V.*
 stores, *τὰ σκεύη*, 3 *n.* *pl.*
 storm, *λαῖλαψ* (-*απος*), 3 *f.*
 story, *μῦθος*, *λόγος*, 2 *m.*
 strange, *ἄλλοτρος*
 stranger, *ξένος*, 2 *m.*
 stratagem, *δόλος*, 2 *m.*
 street, *ἀγνιά*, 1 *f.*
 strength, *κράτος* (-*ous*), 3 *n.*
 stretch, *ἐκ-τείνω*
 strike, *παίω* (*in active*), *V.*
 strive (act so that), *πράσσω*, *G.*
 strong, *ἰσχυρός*
 strong, am, *κρατῶ* (*έω*), *V.*
 strongly, *ἰσχυρῶς*
 struggle = contest
 stupidity, *μωρία*, 1 *f.*
 submit, *ὑπ-ακούω*, *d.*
 successful, am, *εὖ πράσσω*, *G.*
 such, (1) so great, *τοσοῦτος*
 (2) of such a sort, *τοιοῦ-
 τος*
 suffer, *πάσχω*
 sufficient, *ίκανός*
 summer, *θέρος*, 3 *n.*
 sunken road, *όδὸς κοίλη*
 superior, (1) better, *κρείσσων*
 (-*ονος*)
 (2) higher, *see 'high'*
 (3) superior numbers,
 πολὺ πλέονες
 surprised at, am, *θαυμάζω*, *D.*
 surround, *κυκλῶ* (*ώ*), *V.*
 survive, *περιγίγνομαι*, *g.*

swear, ὅμνυμι
 swift, ταχύς, -εῖα, -ύ
 swim, νέω
 sword, ξίφος, 3 n.
 Syracuse, Συράκουσαι, 1 f. pl.

table, τράπεζα, 1 f.
 take, αἴρω (έω), λαμβάνω
 take away, ἀφ-αἴρω (έω)
 take courage, ἀνα-θαρσῶ (έω),
 V.

take down, demolish, καθ-αἴρω
 (έω)

take, lead, ἄγω
 take prisoner, ζωγρῶ (έω), *V.*
 tale, λόγος, 2 m.; μῦθος, 2 m.
 talk, δια-λέγομαι
 tall, ὕψηλός

tell, (1) inform, λέγω, ἀγγέλλω
 (2) order, κελεύω, *in past tense εἰπον*
 tempest, λαῆλαψ (-απος), 3 f.
 temple, ἱερόν, 2 n.

ten, δέκα
 ten thousand, μύριοι
 tent, σκηνή, 1 f.
 terms, arrange, σύμβασιν ποι-
 οῦμαι (έο), *V.*

terrible, δεινός
 than, ἢ
 that, *dem.*, ἐκεῖνος
 final, ἵνα, ὡς, ὅπως
 consec., ὥστε

Themistocles, Θεμιστοκλῆς
 (-κλέονς), 3 m.

then, (1) at that time, τότε
 (2) after that, ἔπειτα, εἶτα

then, (3) therefore, οὖν †
 thence, ἐκεῖθεν
 there, ἐκεῖ
 therefore, οὖν †
 Theseus, Θησεύς (-έως), 3 m.
 Thessalonica, Θεσσαλονίκη, 1 f.
 thick, παχύς, -εῖα, -ύ
 thief, κλέπτης, 1 m.
 thing, πρᾶγμα, 3 n., or render
 by neut., e.g. this thing,
 τοῦτο

think, νομίζω, *D.*

third, τρίτος

thirty, τριάκοντα

this, οὗτος

though, καίπερ + ptc.; εἰ καί

thread, λίνον, 2 n.

threaten, ἀπειλῶ (έω), *V.*

three, τρεῖς

three times, τρίς

through, διά, *g.*

throw, ρίπτω, *L.*

throw out, ἐκ-βάλλω

Thucydides, Θουκυδίδης, 1 m.

thus, οὕτω; before vowel, οὔτως

till, *vb.*, ἀρώ (όω), *V.*

till, until, § 47

time, χρόνος, 2 m.

time, season, opportunity, και-
 ρός, 2 m.

time, at the same, ἅμα

tired, grow, κάμνω

Tissaphernes, Τισσαφέρνης
 (-ονς), 3 m.

Titinius, Τιτίνιος, 2 m.

to, εἰς, πρός, acc.; ἐπί, acc.
 or *g.*

to-day, σήμερον	twelve, δώδεκα
together with, σύν, ξύν, d. ;	twelve hundred, χίλιοι καὶ δια-
μετά, g.	κόσιοι
too = excessively, λίαν, or expr.	twenty, εἴκοσι
by cpt.	twist, πλέκω, G. ; aor. pass.
too = also, καί before word em-	ἐπλάκην
phasized	two, δύο (may be used with pl.
towards, εἰς, πρός, acc. ; ἐπί, g.	subst. or vb.)
town, πόλις, 3 f. ; ἀστυ, 3 n.	tyranny, τυραννίς (-ίδος), 3 f.
town-hall, πρυτανεῖον, 2 n.	tyrant, τύραννος, 2 m.
trade, subst., ἐμπορία, 1 f.	tyrant, am, τυραννεύω, V.
ἐμπολῶ (άω), V.	
train, ἀσκῶ (έω), V.	under, ὑπό ; (1) rest, d. ; (2)
training, ἀσκησις, 3 f.	motion, acc.
trample, κατα-πατῶ (έω), V.	understand, συν-ίημι
Trapezus, Τραπεζοῦς (-οῦντος),	unhappy, δυστυχῆς
3 f.	unhappy, am, δυστυχῶ (έω), V.
travel, πορεύομαι, V. ; move	unjust, ἄδικος
about, ὁδοιπορῶ (έω), V. ; be	unjustly, ἄδικως
abroad, ἀπο-δημῶ (έω), V.	unwilling, ἄκων, ptc.
traveller, ὁδοιπόρος, 2 m.	upon, ἐπί, g. or d.
treachery, προδοσία, 1 f.	urge, κελεύω, παραιτοῦμαι (έο),
treason, προδοσία, 1 f.	V.
treat, χρώμαι (άο), d.	use, χρώμαι (άο), d.
tree, δένδρον, 2 n. ; pl. δένδρεα,	useful, ὡφέλιμος
δενδρέων, δένδρεσι, 3 n.	utter, λέγω, φωνῶ (έω), V.
tripod, τρίποντος (-ποδος), 3 m.	
Trojan, Τρώς (-ώσ), 3 m.	venture, τολμῶ (άω), V.
trouble, κακόν, 2 n.	vexed, am, ἄχθομαι
Troy, Τροία, 1 f.	victory, νίκη, 1 f.
truce, σπονδαί, 1 f. pl.	view, θεῶμαι (άο), V.
trumpet, σάλπιγξ (-ιγγος), 3 f.	vigorous, σπουδαῖος
trust, πιστεύω, V. d.	villain, πανούργος, 2 m.
truth, ἀλήθεια, 1 f. ; τὸ ἀληθές	violence, do, ὑβρίζω, D.
try, πειρῶμαι (άο), V.	violent, βίαιος
turn, tr. τρέπω ; intr. τρέπο-	virtuous, χρηστός
μαι	visit, φοιτῶ (άω) εἰς, V. acc.

vote, give vote, *ψῆφον τίθεμαι*,
ψηφίζομαι, *D.*
 vote against, *κατα-ψηφίζομαι*,
D. g.

wages, *μισθός*, 2 *m.*
 wait, *μένω*, *περι-μένω*, *ἀνα-*
μένω
 wall, *τεῖχος*, 3 *n.*
 walk about, *περι-πατῶ* (*έω*), *V.*
 wander about, *πλανῶμαι* (*άο*), *V.*
 want, be in, *ἀπορῶ* (*έω*), *V. g.*
 want = desire a thing, *δέομαι*, *g.*
 want = wish to do, *βούλομαι*
 war, *πόλεμος*, 2 *m.*; make war
 on, *πολεμῶ* (*έω*), *V. d.*; *πόλε-*
μον *εἰσ-φέρειν*, *d.*

wash, *λούω*, *V.*
 waste, *τρίβω*, *L.*
 water, *ὕδωρ* (*ὕδ-ατος*), 3 *n.*
 weak, *ἀσθενής*
 wealth, *πλοῦτος*, 2 *m.*
 weapon, *ὅπλον*, 2 *n.*
 weather, bad, *ἄπλοια*, 1 *f.*
 well, *εὖ*
 well, am, *εὖ ἔχω*, *ὑγιαίνω*
 west, *ἐσπέρα*, 1 *f.*
 what, (1) = that which, *rel. ὅς*,
ὅστις

(2) *interrog.*, *dir. τίς*;
indir. ὅστις

when, *rel. ὅτε*
interrog., *dir. πότε*;
indir. ὅπότε
 whence, *rel. ὅθεν*
interrog., *dir. πόθεν*;
indir. ὅπόθεν

where, *rel. οὗ*
interrog., *dir. ποῦ*;
indir. ὅπου
 whether (in single indirect
 question), *εἰ*, *ἄρα*
 whether . . . or (in double
 question), *πότερον*
 . . . *ἢ*
 (in alternative condi-
 tions) = *sive . . . sive*,
εἴτε . . . εἴτε
 which of two? *dir. πότερος*;
indir. ὅπότερος
 which way? *dir. πῇ*;
indir. ὅπῃ
 while, § 47
 white, *λευκός*
 whither, *rel. οὗ*
interrog., *dir. ποῖ*;
indir. ὅποι
 who, *rel. ὁς*
interrog. dir. τίς;
indir. ὅστις
 whole, *πᾶς*, *ὅλος*
 why? *τί*; *διὰ τί*;
indir. ὅ τι
 wicked, *κακός*, *πονηρός*
 wife, *γυνή* (-*αικός*), 3 *f.*
 will (against), *ἄκων*, *ptc.*
 willing, *έκών*, *ptc.*
 wing (of bird), *πτέρυξ* (-*υγος*),
3 f.
 wing (of army), *κέρας*, 3 *n.*.
 winter, *χειμῶν* (-*ῶνος*), 3 *m.*
 wisdom, *σοφία*, 1 *f.*
 wise, *σοφός*
 wish, *θέλω*, *βούλομαι*

with, (1) <i>instr.</i> , <i>expr. by d.</i>	wrong, <i>vb. tr.</i> ἀδικῶ (έω), <i>V.</i>
(2) in company, σύν, ξύν, <i>d.</i> ; μετά, <i>g.</i>	wrong, am, ἀμαρτάνω
without, ἄνευ, <i>g.</i>	Xenophon, Ξενοφῶν (-ῶντος), 3 <i>m.</i>
wonder, θαυμάζω, <i>D.</i>	Xerxes, Ξέρξης, 1 <i>m.</i>
wonderful, θαυμάσιος	
wood, ξύλη, 1 <i>f.</i>	year, ἔτος, 3 <i>n.</i> ; ἐνιαυτός, 2 <i>m.</i>
word, λόγος, 2 <i>m.</i> ; ρῆμα, 3 <i>n.</i>	every year, κατ' ἔτος
work, ἔργον, 2 <i>n.</i>	yesterday, χθές
<i>vb.</i> , ἔργαζομαι	yet, ἔτι ; nevertheless, ὥμως δέ
wound, τραύμα, 3 <i>n.</i>	young, νέος
<i>vb.</i> , τραυματίζω, <i>D.</i>	young man, νεανίας, 1 <i>m.</i>
write, γράφω, <i>L.</i>	
writer, λογογράφος, 2 <i>m.</i> ;	Zeus, Ζεύς (Διός), 3 <i>m.</i>
λογοποιός, 2 <i>m.</i>	
wrong, ἄδικος	

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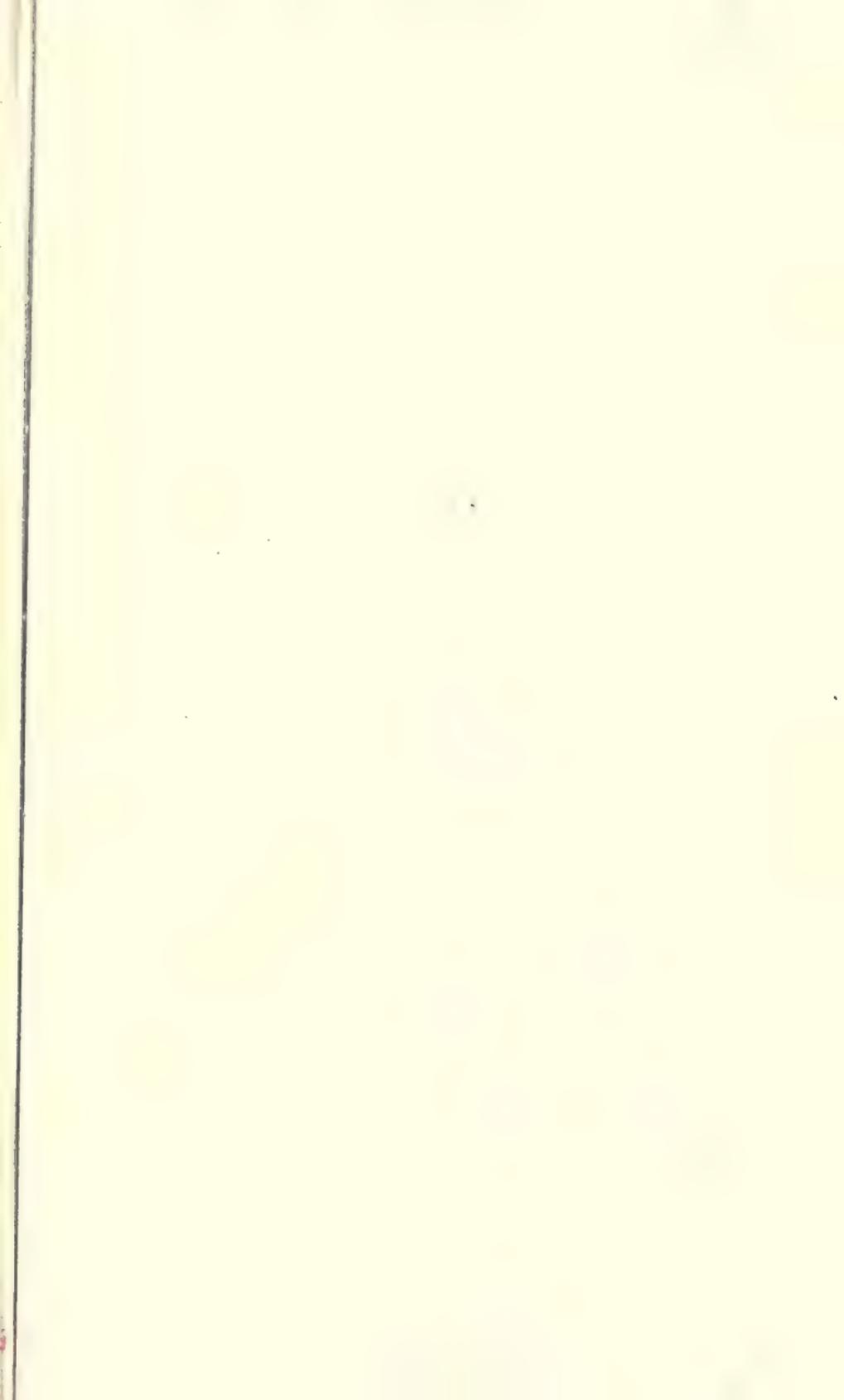
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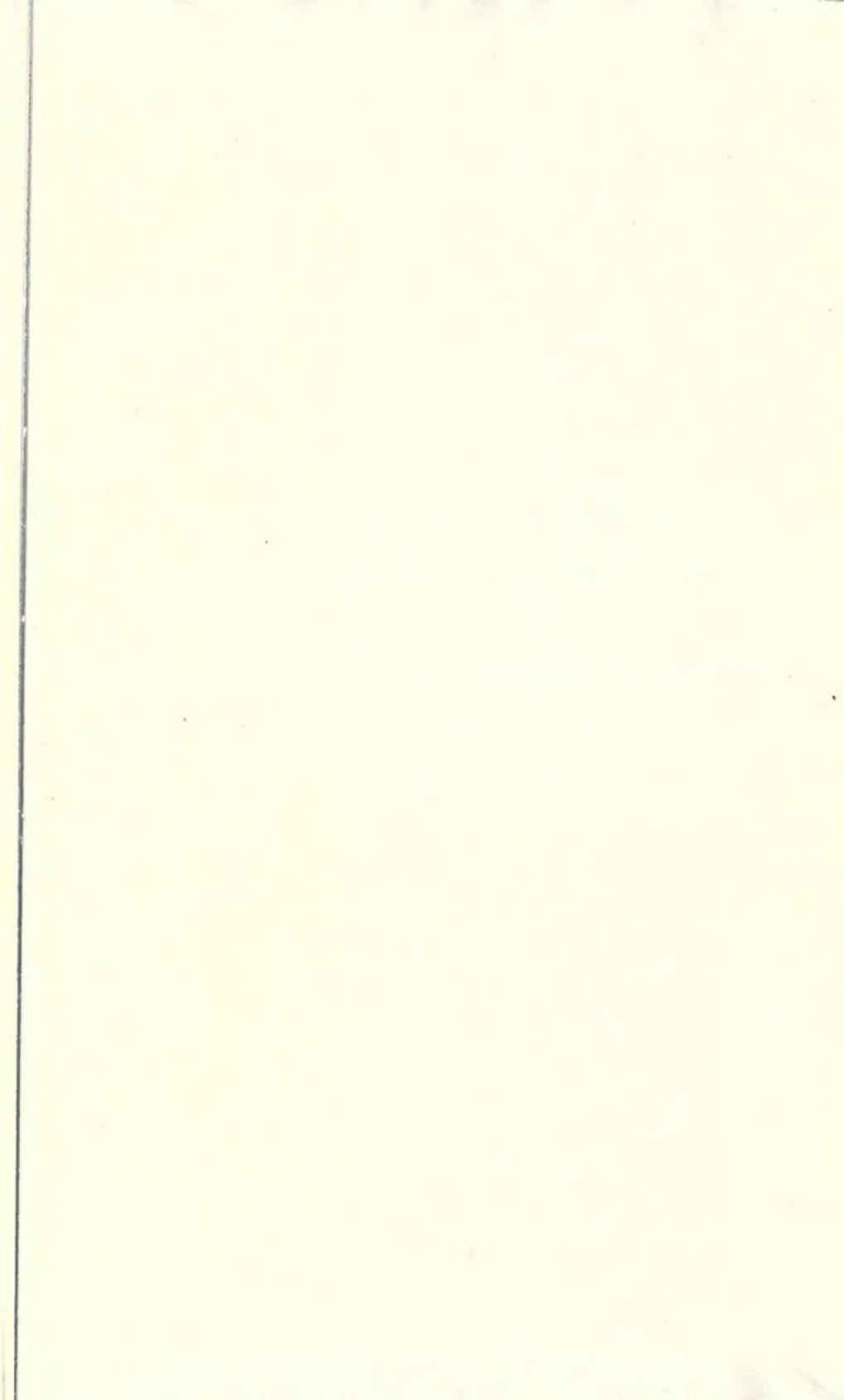
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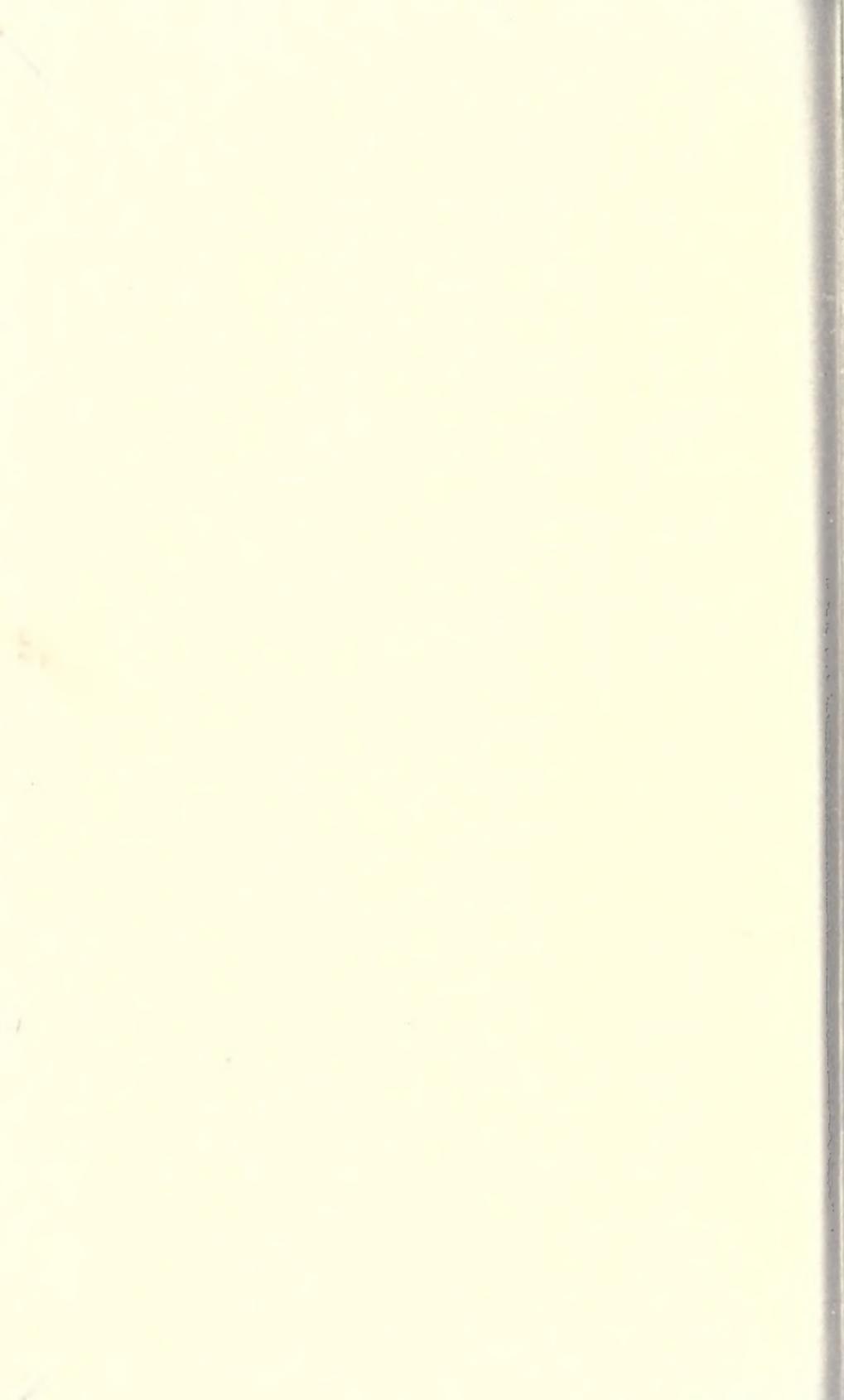
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